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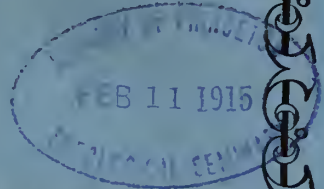
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THE

## English

## Presbyterian Messenger



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## Original Papers.

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### HIGH CLASS EDUCATION FOR NONCONFORMISTS.

WE were not wrong when we asserted in our last Number, that there is a wide field for improvement in the educational opportunities of the rising youth of our higher and richer classes. Even among those who have no difficulty on the religious question, there has long been a feeling—and it is a growing one—that the schools in England need reform. The teaching is often old-fashioned and effete, confined to an incessant round of Latin and Greek, varied by a small modicum of a few other things; so that a lad may issue from some of the most famous of our public seminaries at the age of eighteen, a pedant in classics, but almost entirely ignorant of any of the modern languages, and a tyro even in the elements of mathematics. It is true there are said to be compensating advantages which more than counterbalance the defects of our large schools. The system, we are told, encourages self-reliance, a manly bearing, a high tone of honourable feeling, and all the other qualities that go to make the English gentleman what he is or ought to be—the pattern of energy, independence, and courtesy; and “Tom Brown” is quoted as illustrating from observation and experience these remarks. We are not disposed at present very critically to question such assertions, though there is, we believe, a great deal of romance and hyperbole in them. “Tom Brown” is a novel with the exaggerations usual in fiction, and gives an idea of our public schools as like the truth as that which “Uncle Tom” gives of American life. It would be a fatal mistake in parents to allow themselves to be misled by the will-o’-the-wisp which the author has lighted up at Rugby. Different minds require different systems; and some boys are likely to turn out respectable anywhere. Others require special treatment to counteract inherent evil tendencies; and while the great majority are likely to take their bent from the influence of companionship or the associations of the class-room and the play-ground, there are always many who require a watchful superintendence and a particular individual care. Some boys are robust in body, while others are delicate, and need tender attention; some are mentally clever and precocious, and almost educate themselves, while others are slow and deliberate, needing encouragement and a stimulus at every step.

Now, we cannot believe that the public schools of England, as at present constituted, make any sufficient provision for this diversity of original character and capability, and the results accordingly are very various. Many fine fellows—generous, spirited, daring, and open-hearted—have, doubtless, gone forth from these schools in times past; and we believe that the roll of England’s great men in the pulpit, the senate, the forum, and the field, will continue to be increased for years to come by names from the class-lists of her public schools. But when the Christian parent contemplates the time when he must provide his boy with the means of education, this

fact must not blind him to the real state of the case. Let him remember that he has not seen the other side of the picture. No one tells him of that far longer roll of names which have no history, or have only been associated with evil deeds. Our public schools, as at present constituted, are, for many boys, extremely dangerous.

The lax domestic government, the fagging system, the *Tom Brownism* of the play-ground, which to many lads must prove destructive, though fitted to give a certain force of character to others, and the very deficient general education; the extravagance which is too frequently permitted, and the loose practice often tolerated in matters of expense, make it a very hazardous experiment in many cases to commit a youth to the possible contingencies of Eton, Harrow, Rugby, or Westminster.

The present system of education in English *boarding-schools* is equally unsatisfactory, and often more delusive. Here faults of administration are more easily glossed over and concealed, and there is a better opportunity afforded for *pujŕing* with success. A vast array of glowing promises appears on "the prospectus." The principal often rises before the mind's eye of anxious parents as the embodiment of all paternal kindness and dignity, sustained by every personal endowment, and adorned by all possible literary accomplishments. This "establishment," "seminary," or "college," is a "magnificent" or "palatial" "mansion," "standing in its own grounds, surrounded by lawns, embellished by woods and gardens, and rejoicing in the most salubrious breezes." Professors and graduates of foreign universities, perhaps of our own, are among the teachers. What can be better? Where can the fond father and the doating mother better expect to find their son faithfully tended and successfully taught?

Of course we must not say that all such professions are a decoy and a deception. Doubtless there are honourable and excellent men among the masters of such schools in many parts of England; but, speaking from knowledge and experience, we affirm without fear of contradiction that nothing can be more unsafe or dangerous than to trust to such professions. They are often the merest shams, and prove, when the truth is known, to be nothing better than speculations, intended to gather in as much money as possible from the parental pockets of the public, and to give as little as possible in return. The mansion proves to be some half-decayed, damp, and unwholesome country house, surrounded by neglected and decaying woods and ill-tended gardens. The "principal" is, perhaps, a clergyman whose patron has not yet been found, or has proved unsuccessful or unfriendly, or he may be nothing better than a self-educated adventurer, who has managed to graduate in some obscure foreign university, but, whatever his antecedents, is utterly unfit for undertaking the charge of the youth whom he invites under his roof. It is a common custom in such schools for the masters who come to give instructions in various *extra branches*, to crowd four pupils into the same hour, for the whole of which each one is separately charged. Every article of clothing or of necessity, the medical attendant and the medicine in case of sickness, the dentist and the barber, is paid by wholesale at the cheapest rate procurable, and charged by retail at the dearest; and the figures on the prospectus on which the estimate of expense had been formed by the parent are thus nearly doubled at the bottom of the quarterly bill which reaches him duly every three months. There are many parents by whom expense is little considered when the article is good, and in a great proportion of cases the fraud is not discovered till several valuable years have been lost, and the youth, who was believed to be all the time successfully following out a system which, if dear,

was at least admirable in its results, turns out to be only half-taught, ignorant of his own defects, and unfit for entering on the next stage in his youthful progress, to which, whether he be destined for a profession or for business, the time has arrived for introducing him. Too many parents are incompetent to detect the mischief till too late, and hence the system continues unchecked, entailing countless evils on rising generations as they rapidly succeed each other in the same trodden path.

But far above all these considerations rises in our anxious minds the question of the religious up-bringing of our youth, and at this time especially of our Presbyterian youth. The tendency of all the training for the better classes in England at present is manifestly towards *Churchism*. Our children are not only ill-taught, but they are in the way of being proselytized. Let us at once set ourselves to work to stay these evils. Let us have one or more English public schools established on the model of those now existing, but free from the manifold objections which prevent so many Presbyterian parents from employing them. Nothing need be easier of accomplishment. Money need be no obstacle to a class who willingly pay at present their £200 per annum or more for the education of a son. Men of the highest qualifications and free from sectarian bias, Christian men who have enjoyed the best university education, are surely to be found, from among whom a principal to lead, and subordinates to instruct, may be selected. Let a site be chosen on some breezy hill hard by a country town, and let the building be either a mansion already there, put into thorough repair, or one erected for the purpose, and in either case fitted up with all the modern appliances of a really useful and patrician character. Let there be houses for the principal masters, either built or rented, in which boarders may be received, and make it worth while for respectable and worthy persons to reside in the neighbourhood, with a view to accommodate others, as the dames do at Eton.

Avoiding the senile abuses which have crept around them, let the general superintendence rest with the promoters, and be arranged in any way that is likely to prove most efficient; only let it be known as a feature of the scheme that it is thoroughly Christian and thoroughly unsectarian; that its religion is unmistakable and decided, that it is that of the Bible as reflected in the standards of all sound Protestant Churches; and we cannot doubt that, by God's blessing, such a school would commend itself to many of the higher classes, not only of English, Scottish, and Irish Presbyterians, but of the Episcopal and other Churches, as affording to their families a training far more efficient and satisfactory than the old school system, with its stereotyped defects, can offer. In order to this, however, there must be no saving of expense to procure the very best of everything, and to extend the sphere of youthful acquisition in all directions in which there exists a demand. The ancient languages must be well taught, but the modern languages must also be thoroughly attended to. Mathematics and the first principles of physical science must have their full share of time and thought; and those more elementary branches, such as English, writing, arithmetic, and geography, which too frequently meet with very perfunctory attention, must be carefully prosecuted during the whole curriculum. A school established and conducted on such a plan would prove a novelty in the land, and among the wise and the good would be hailed with delight. When shall it be begun? We wait for the reply. Who will give the first practical response?

## THE NEARNESS OF THE RIGHTEOUSNESS OF GOD TO SINNERS IN THE GOSPEL.

God says, by the evangelical prophet, addressing sinners from age to age, "Hearken unto me, ye stout-hearted that are far from righteousness: I bring near my righteousness." In these words we have a marvellous exhibition of the gracious condescension of God. He brings near his righteousness to those who are stout-hearted and far from righteousness. And he doth so both by the external manifestation which is given of it in the Gospel, and by the actual and earnest offer which is made of it to sinners in the evangelical record.

The righteousness of God is one of the most important expressions which occur in the New Testament, viewed in its relation to the justification of the ungodly. And in this relation it were well to ascertain its precise scriptural meaning. We are not to understand by it the inherent righteousness or holiness of God, for this is an incommunicable attribute of his nature which cannot be imputed or imparted to any other being. Neither are we to understand by it the righteousness of Christ as God, nor his righteousness as man. His righteousness as God and his righteousness as man were essential and fundamental to his working out a finished righteousness for the justification of sinners; but his righteousness either as God or as man is not the righteousness which is imputed to sinners for their justification. What, then, is our justifying righteousness? It consists of all that Christ did and suffered during his abode on earth. This is the righteousness which is unto all and upon all who believe. This is evident from what the apostle Paul declares (Rom. v. 19): "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." And this righteousness is termed the righteousness of God, for various important reasons: because it was ordained and appointed by him from all eternity for the justification of the ungodly; because it was provided and accepted by him for this purpose; because it is imputed by him to all who believe; and because it affords a glorious display of the righteousness and holiness of the Divine character; and lastly, because it was wrought out by God manifest in the flesh.

Now this righteousness, which is at once the righteousness of God the Father because he appointed it and approves of it, and the righteousness of God the Son because he accomplished it, is brought near to sinners in the Gospel, and brought to the very door of the most hardened and reprobate offenders. However far off they may be in guilt and in apostasy from God, unto them the word of salvation is addressed, and they are welcome to draw near unto God through the blood of the great propitiation. They are fully authorized to do so on the warrant of his own invitation. He protests that he has no pleasure in their death: he wishes that they should turn to him and live. Were God only to offer his righteousness—that righteousness which justifies the ungodly—to those who are earnestly aspiring after it, to those who are deeply penetrated with a sense of their deficiencies from the requirements of the Divine law, to those who long after reconciliation with him and acceptance in his sight, to those who hunger and thirst after righteousness, this would not prove so satisfactorily his grace and goodness. But he does more than this: he brings near his righteousness to those who have no desire after it; to those who are utterly careless and unconcerned about pardon, and justification, and eternal life; to those who have never hitherto been convinced of the evil of sin; to those who think that they are already righteous, and that they need no repentance;

to those who are at ease in Zion, and who imagine that they are rich and increased in goods, and stand in need of nothing. It is to such individuals that God addresses the invitations of Divine mercy, beseeching them to acquaint themselves with him and to be at peace. They have no thoughts of God, but he has thoughts of good-will and of peace towards them. And whereas he might have suffered them to perish in their sins, he is anxious for their salvation. He sees them in their divers paths of deviation from him, but all travelling on in the broad way that leadeth to destruction, and he would arrest them in their reckless career, and reclaim them from ruin. He sounds an awakening summons, to alarm them ere they plunge into perdition, but it is a summons of mercy and of good-will. The good-will of Him who dwelt in the bush is here manifested, as it were, in an audible voice. It is a voice proceeding from the excellent glory—from the pavilion of the King eternal, immortal, and invisible—and yet it speaks to the most alienated of nature's children, to the most depraved, and abandoned, and polluted of our species who are within reach and hearing of the Gospel. They have been listening long, it may be, to other voices—to the voice of syren temptations, to the voice of sinful propensities, to the voice of the grand adversary of their souls—and they have obeyed the invitations of other lords and masters who have had dominion over them; they have been serving divers lusts, and been led captive by Satan at his pleasure; but notwithstanding their lengthened rebellion against God, and their provoking ingratitude, and their obdurate insensibility, if they will now, even now, listen to God, he will draw near to them, and manifest himself to them as the Lord God, merciful and gracious. He will blot out as a cloud their transgressions, and as a thick cloud their sins. He will have compassion upon them, and abundantly pardon them. He will bless them with the light of his countenance, and with the joy of his salvation. Though they have destroyed themselves, there is hope in Israel concerning them. God, by his sovereign grace, can subdue their stubbornness, soften their obduracy, and make them a willing and obedient people. And he can do all this in perfect consistency with the holiness and justice of his moral government; for mercy and truth have met together, righteousness and peace have embraced each other, in the mediatorial scheme of redemption. God can be just in justifying the ungodly who believe in Jesus, for Christ is the end of the law for righteousness, and by him all who believe are justified from all their offences. It is thus that God is immaculately holy, whilst he is infinitely gracious, in showing mercy to sinners through the great Mediator. It is upon the broad and ample foundation of an everlasting righteousness that mercy is extended to every one who believeth. From this righteousness there accrues glory to God in the highest, whilst peace is proclaimed on earth and good-will to the children of men.

The preceding observations may be considered as illustrative of the fundamental doctrine of the Reformation, that sinners are justified through faith in the righteousness of Christ alone. It is only by holding fast this doctrine in all its length and breadth, that the Church of Christ can be expected to prosper and to be preserved in its purity and spiritual power. Should this doctrine be subverted by the cunning craftiness of men who lie in wait to deceive, the only solid foundations of our faith and of our hope for eternity are destroyed, for other foundation can no man lay. We live in an age in which errors in doctrinal truth and novelties in speculation are rife and rampant, and in which it becomes us to contend earnestly for the faith once delivered to the saints. *Raw, untutored theologians*, who in their presumptuous rashness venture to vilify and vituperate the creed and the character of men the latches of whose shoes they are unworthy to unloose, may pronounce

this great truth to be but "an antiquated form" of expression, and "a soporific," when dwelt upon in the pulpit; nevertheless, it has proved in all ages, and will continue to be, the power of God and the wisdom of God for the salvation of sinners. It was by means of this doctrine that the glorious Luther, upwards of three centuries ago, overthrew the tyranny of Antichrist, and established the fair and original form of Christianity on its ruins. And when science—falsely so called—whether consisting of a vague and misty subjective theology, or mainly conversant in the mere literalities of Scripture, and in hazy Germanology, shall have proved its utter impotence for the regeneration of our species, or for the radical amelioration of society, it is by the preaching of Jesus Christ and him crucified that God will usher in the glory of the latter days, when violence shall no more be heard in our streets, nor wasting or destruction within our borders. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

D. M.

### THE LONDON AUXILIARY TO THE GAELIC SCHOOL, AND HIGHLAND RELIGIOUS IMPROVEMENT, SOCIETIES.

WE are glad to observe, by a notice in our advertising columns, that this admirable association is to hold its annual meeting next Friday. We cannot too strongly recommend all our London readers who can to accept of the invitation thus held out to them. The objects of this society commend themselves to every Christian heart, and will be peculiarly interesting to all whose associations cling to the "land of the mountain and the flood." One of the most important of the operations which it aids and promotes, is the establishment of schools, both itinerant and stationary, among the glens of the Highlands. Many a lonely shieling, far up among the moors or shut out by rocky mountains from the privileges and blessings of social life, has thus enjoyed the unspeakable advantage of a school, and adults as well as children, in numbers, have learnt to read by the means provided by the parent association for their instruction.

The teachers are generally Christian men, and become the religious guides of the people. They have frequently been greatly blessed in the influence they have been able to use during times of revival and awakening, and their schools have hence derived the name by which they are popularly known in some parts of the Highlands, namely, "Schools of Christ."

Another feature of the society consists in its benevolent effort to clothe the naked, or to provide decent garments in which poor Highlanders may attend church. Their subsistence is often very precarious, and their means of procuring the clothing needful in their severe climate are extremely scanty; and it is gratifying to know that many a wretched home is annually gladdened by the arrival of some warm covering provided by the ladies who take an active part in the work of the association.

One would think that the claims of the society would only need to be mentioned among the benevolent Christians of London, to secure numerous adherents. They address themselves to very many among us besides the Scotch, for all who have derived pleasure from a summer ramble over the romantic but rugged region where their operations are carried on, may vividly picture to themselves the need of such an agency as has been pro-

vided to overtake the crying necessities of such a field. If there has been too little sympathy with the work hitherto, we trust we shall have to record from this time a great accession of strength and energy in carrying on the work; and in order to this we venture again to urge on our London readers, if they have time, to spend an hour on Friday, 5th instant, in visiting the scene of the society's meeting, and hearing there more particulars than we have it in our power, in the short space here allowed us, to detail.

## Miscellaneous Papers.

### ORDINATION OF A RULING ELDER IN CONNECTICUT, IN 1645.

"*Milford*, June 6, 1645. After the public exercise in a day of humiliation was ended, the matter about a ruling elder being propounded to the brethren, two things were concluded by vote: 1. That the church saw need of such an officer, and themselves called of God to seek after one. 2. That they judged most meet and concluded that they would first seek among themselves, and that the brethren should nominate such as they judged most fit, and the time for nominating to be appointed the next Lord's day.

"June 8, being the Lord's day, it was determined that a church-meeting should be on the fifth day following, and then to proceed to the nomination of ruling elder. The fifth day, being June 11, it was first concluded that only one ruling elder should be chosen for the present; and then our brother Whitman was nominated by the brethren and none other. After some conference together [he and his wife withdrawing themselves], the mind and desire of the church [were] signified unto him; who giving a modest answer, as one sensible of his own unfitness to such a work, it was desired he would take it into consideration, and give the church an answer afterward.

"Upon the Sabbath following, being the 15th, after the morning exercise, the church desired to hear his answer, how the Lord had framed his heart to the church's call.

"His answer was to this purpose, that he was sensible of his own great unfitness for such a work, and could have wished, if the will of God had been so, that the church had pitched on some other, and that he would gladly have done the church a service in the office of a deacon, wherein he had been some time improved; but seeing the mind of God in the vote of the church, he durst not refuse it, but leaves

himself in the hand of God, to be disposed of as he doth guide his people herein. Whereupon it was agreed, that the purpose of the church to call him to that office should be published in the meeting, which was also done. Upon the sixth day next, being the 20th of June, it was agreed that the concurrence of the two neighbouring churches of New Haven and Stratford should be desired at his ordination, which was then appointed to be on the fifth day of the next week, which will be the 26th of June; and accordingly letters were sent in the church's name to invite them to that work, June 21. Upon the fifth day of the week following, being the 26th June, 1645, the elders of the church of New Haven, the pastor and\* another messenger from the church of Stratford came, and the exercise of prayer and preaching being ended, the election and ordination was solemnly performed, and brother Whitman pronounced Ruling Elder, called according to God, to the church of God in this place; and so, after prayer, and a psalm sung, and the blessing pronounced, the assembly was dismissed."—*Boston Recorder*.

### THE CHRISTIAN RACE.

*From the German of Wer das Kleinod will erlangen.*

HE who'd make the prize his own,  
Runs as swiftly as he can;  
He who would attain the crown,  
Strives in earnest as a man;  
Trains himself betimes with care,  
For the conflict he would share,  
Casts aside whate'er could be  
Hindrance to his victory.

Lord, thou biddest me aspire  
To a prize so high, so grand,  
That it sets my soul on fire  
To be found amid thy band;

\* Stratford church had at that time no ruling elder. Philip Groves, afterwards, and alone, the incumbent of that office in Stratford, had not then been appointed.

Oh how brightly shineth down  
From thy heights the starry crown,  
And the throne to victors given,  
Who for thee have bravely striven!

Yet it seems I strive in vain.  
Lord, in pity look on me;  
Thou my weakness must sustain:  
Set me now from all things free  
That could keep me from my goal;  
Come, thyself prepare my soul:  
Give me joy, and strength, and life;  
Help me in the race, the strife.

Well our utmost efforts worth  
Is the crown I see afar,  
Though the blinded sons of earth  
Care not for our holy war.  
An exceeding great reward  
Is that crown of grace, my Lord:  
Be thyself my strength Divine,  
And the prize shall soon be mine.

J. MENTZER, 1704.

### THE EVANGELICAL MISSIONARY CHURCH, OF BELGIUM.

In the Annual Report recently published, M. Anet gives the following *résumé* of the year's progress of the Evangelical Society:—

"The actual number of our congregations and stations stands at 18 or 19. This number increases, slowly, it is true, but without interruption. It has now during a long time been given us to found every year a new station; and we have not experienced any real losses. It is true, that in 1859 the little flock of Taintignies, having united itself to a French congregation in the neighbourhood, and being in a condition to provide for its own edification, detached itself from our ecclesiastical body; but it nevertheless exists as it previously did. In many places there is a sensible increase in the number of the members of the churches, and in that of the regular attendants; in others there is an increase, but a scarcely sensible one; in a third class, lastly, the flocks and the congregations maintain their previous numbers. We have nowhere been able to attest any decrease; and there is not a church or a station but comprises souls that have visibly passed from the darkness to the light, and from the power of Satan unto God. There have everywhere been some such happy returns from death to life, and in some churches they have been numerous. Nevertheless, if the Spirit ceased to act in any one church or station, towards engendering faith and repentance, the gaps produced by death and migrations would not get filled up, and a sensible decline would immediately be produced: we are

always in a state of conflict, and cannot subsist or maintain our position otherwise than by conquests."

### A CHURCH TRANSFERRED TO THE WELSH CALVINISTIC ME- THODISTS.

SOME time since a paragraph appeared in the daily papers relative to the dispute between Lord Llanover and the Rev. John Griffiths, perpetual curate of Mynyddyslywn parish, Monmouthshire. The parish is a large one, and in some parts exceedingly populous. Lord Llanover is the proprietor of nearly the whole of Abercarn, which is a village, or rather a small town in the parish. He has built a church there at his own expense, for the express purpose of providing for the religious wants of the Welsh population, and for many years the services have been conducted in Welsh, as originally intended. Latterly his lordship's curate received a valuable preferment, and it became necessary to appoint another in his place. This was done, but it appears that before the new curate could enter upon his duties it was necessary to receive the permission of the perpetual curate of the parish in whose cure Abercarn was situated. The Rev. John Griffiths refused the permission unless one service was conducted in English. Lord Llanover demurred to this, and hence the dispute. One of his lordship's chaplains has been ministering at the church for several months, but finding that there was no hope of an arrangement, Lord Llanover determined to transfer the church to the Calvinistic Methodists, under certain conditions. These conditions are, that the mode of worship carried on in the Church of England shall be adhered to as far as is consistent with the Calvinistic Methodist creed. On Sunday week the opening services were held, when the Rev. L. Edwards, B.A., president of Bala College, and the Rev. Thomas Phillips, of Hereford, officiated. Lord and Lady Llanover, Mrs. Chancellor Williams, and a number of the clergy and gentry of the neighbourhood, were present.

### PROPOSED WEEK OF SPECIAL PRAYER.

JANUARY 4—11, 1863.

FORMER invitations to observe a Week of Special and United Prayer at the beginning of the year have met with a very extensive and hearty response. From almost every country in every quarter of the globe did much prayer ascend to heaven during that



hallowed week on behalf both of the Church and of the world.

The manifest blessings by which these seasons have been marked render it imperative upon us to repeat them. Christians of every country and name are, therefore, affectionately recommended to set apart the eight days, January 4—11 (inclusive) of the ensuing year, for simultaneous and earnest supplication, with thanksgiving to Him who has commanded, "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you."

The following topics are suggested as suitable for a prominent place in our exhortations and intercessions on the successive days, the general adoption of which would give a character of agreement to our services highly acceptable to the Lord (for so he has taught us), and animating in the consciousness of it to our own hearts.

Sunday, January 4.—Sermons on the Dispensation of the Spirit.

Monday, January 5.—Humble Confession of our manifold Sins: as Individuals, Families, Churches, and Nations. Prayer for the Lord's blessing on the Services of the week.

Tuesday, January 6.—The Conversion of the Ungodly: especially those of our own Families and Congregations—larger success to all the means employed for the Evangelization of different Classes of the Population, and for checking every form of vice and immorality.

Wednesday, January 7.—Increased Spirituality and Holiness in the Children of God: leading to their closer union and sympathy with each other, and their more marked separation from the world—a richer baptism of the Holy Spirit on all Ministers and their fellow-labourers in Christian lands, to quicken their love and zeal, and make them "wise to win souls"—a blessing upon all Seminaries of sound learning and religious education—a large increase of devotedness, self-denial, and liberality on the part of the people at large.

Thursday, January 8.—The Conversion of the Jews—the more extensive and successful Preaching of the Gospel among the Heathen—the revival of pure Christianity among the Ancient Churches of the East—the overthrow of every form of anti-

Christian error—the comforting and liberation of them who are in bonds for the Gospel's sake—the prevalence of Peace among all Nations—a blessing upon the souls of all Brethren and Sisters engaged in Missionary labour among Heathen and other unevangelized populations.

Friday, January 9.—The Word of God: the universal recognition of its Divine inspiration and authority—the power of the Holy Spirit to accompany its circulation and perusal.

The Lord's Day: the acknowledgment of its sanctity and obligation—a blessing upon all efforts for promoting its better observance at Home and on the Continent.

Saturday, January 10.—Thanksgiving for our numerous Temporal Blessings and Spiritual Privileges—Prayer for Kings and all in authority—for all who are suffering from war, or scarcity, or any other affliction—for all sorts and conditions of men.

Sunday, January 11.—Sermons: the Church "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."

May the Spirit of grace and of supplication be abundantly poured out upon all who respond to this invitation. May their prayers come up with acceptance before God the Father Almighty, through the Priesthood of his blessed Son. The Lord "will be very gracious unto thee at the voice of thy cry: when he shall hear it, he will answer thee."

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BRITISH ORGANIZATION OF THE  
EVANGELICAL ALLIANCE,  
7, Adam Street, Strand, London, W.C.,  
August, 1862.

## Correspondence.

### THE FIRST STEP TO THE UNION OF PRESBYTERIAN CHURCHES IN ENGLAND.

To the Editor of the *English Presbyterian Messenger*.

Salisbury, August, 1862.

DEAR SIR,—The editor of the *Record* newspaper in his short notice of the proceedings of the late meeting of Synod says, "Some of our readers will need to be told that there are three distinct Presbyterian bodies in England answering to the three Scotch divisions, the Established and Free Churches, and the United Presbyterian Church. The English Presbyterian Church holds all the principles of the Free Church, and is its only representative in England." The worthy editor, in reducing the Presbyterian bodies to three, gives a too favourable account of Scotch ecclesiastical divisions, as a further investigation would have discovered two more ancient and very respectable Presbyterian denominations—the Reformed Presbyterian and the United Original Secession Churches—the Reformed Presbyterian Church having two or three congregations in England. Yea, if it was wanted to have the facts of the case stated very exactly, it would be necessary to mention that at the present moment Scotch Presbyterianism is split into seven sects, as in addition to the five bodies named above, there still exist an Original Secession Church and an Associate Secession Church.

Notwithstanding speeches and protestations to the contrary, English people persist in regarding the English Presbyterian Church as the *Scotch* representative in England of one of these seven Scotch sects, viz., of the Free Church. On the other hand, the English Presbyterian Church claims an origin entirely English; it claims to be the inheritor of the principles of the Puritans ejected from the Anglican establishment in 1662; it claims to be the representative of the church of Miles Coverdale, of Thomas Cartwright, of Edmund Calamy, and of Matthew Henry, as much

as the Free Church is the representative of the church of John Knox, of Andrew Melville, of Alexander Henderson, and of Thomas Boston. English people look at existing facts, and do not trouble their minds by examining the historical argument urged by the Church; and there is no question that existing facts contradict the most logical statement ever made of the historical argument. The English people see that English Presbyterian ministers (if natives of Scotland) are taken exclusively from one only of the seven Scotch sects. The membership is, to a very large extent, composed of Scotch people who belong to this one sect. Hence the exclusive, sectarian, and Scotch aspect the English Presbyterian Church presents to the minds of English people, and even of Scotch people too residing in England. I have met with Scotch Presbyterians who prefer attending an Independent minister rather than the English Presbyterian minister, because he is a Free Church man and they are United Presbyterians, and would attend a United Presbyterian minister if there were one stationed near them. Again, others are staunch friends of the Scotch Establishment, and do not care to identify themselves with the cause of the Free Church in England, consequently they stand aloof from English Presbyterian congregations. The Rev. J. G. Wright of Southampton called attention to this cause of Presbyterian disunion in England, and presented a remedy to a partial extent in his overture to the Synod to admit ministers and probationers of the United Presbyterian Church into connection with the English Presbyterian Church, on the same terms and in the same way as is done in the case of those belonging to the Free Church of Scotland, or of the Irish Presbyterian Church; he might have added, or as is done in the case of United Presbyterian ministers connected with the Canada Presbyterian Church, the Nova Scotia Presbyterian Church, or the Victoria (Australia) Presbyterian Church. It seems singular that a United Presbyterian

minister by crossing the Atlantic and joining the Canada Presbyterian Church, then after a while recrossing the Atlantic and coming to England, can be admitted into the English Presbyterian Church on the same terms as Free Church or Irish Presbyterian ministers, whereas different terms are employed in the case of United Presbyterian ministers who simply cross the Tweed. Why perpetuate Scotch divisions in England? is a question often asked. The Synod of the English Presbyterian Church occupies a better vantage ground for obliterating these divisions in England than any other denomination. However, it has hitherto taken no steps to accomplish this object, which so many of its leading members deem to be so desirable. Is it necessary to delay taking *any* steps towards forming a United English Presbyterian Church until the objections arising from the conditions of the trust-deeds of other Presbyterian denominations are overcome, or the predilections and prejudices arising from early Scottish associations are removed? Might not the Synod legitimately follow the method adopted by the British Parliament in the matter of free trade, and proclaim its own basis of union without waiting to see what other Presbyterian communions will do, or intend doing, in that matter?

The British Parliament did not delay adopting free trade measures until the governments of other nations agreed to do the same. Free trade measures based on the principle of reciprocity received no quarter there, so free trade was adopted because, *per se*, it was believed to be right and desirable, and that it would prove beneficial to the people of the United Kingdoms. Has the time not come when a general law should be framed based on a sound Presbyterian and Calvinistic principle, to ally the English Presbyterian Church to all sections of orthodox Presbyterians, and not limit its connection to one section of the Presbyterian family?

Resuscitate the idea of Thomas Cartwright and other primitive Puritans, and lay the foundations of a truly national, though unendowed, Presbyterian Church in England, that shall be the lawful and recognised heir to the principles of the vast ma-

majority of the Puritans ejected from the Established Church in 1662.

I have been reading a History of the Puritans, written by a clergyman of the Church of England—the Rev. J. B. Marsden, M.A., Incumbent of St. Peter's, Birmingham—wherein their opinions, principles, and acts are stated with great fairness, and discussed with ability, candour, and impartiality. No one can rise from the perusal of that work without holding the opinion that the Church representing them ought to be as distinct in its nationality and as independent in its jurisdiction as the Presbyterian Church in France, in Holland, in Switzerland, and the Church of the Waldenses in Italy. In order to tell on England, it is desirable that Presbyterians be united; and the first step to bring about this union is to frame a general law for receiving into connection with the English Presbyterian Church, on equal terms, ministers, preachers, and office-bearers of the various non-established Presbyterian denominations in Scotland, of the Irish Presbyterian Church, of the Welsh Calvinistic Methodists or Welsh Presbyterian Church, and even of the more liberal and evangelical portion of the Established Church of Scotland, represented by the Rev. Norman McLeod, of the Barony Church, Glasgow. Such a union would give an impetus to the cause of Presbyterianism and of evangelical Protestantism in England. It would form and fix an influential centre of attraction for rallying the scattered forces of the churches of Nonconformists, and of ultimately combining them into one body, and thus carrying out the most fervent aspirations of the Divines of the Westminster Assembly,

Yours very truly,  
J. M.

*To the Editor of the English Presbyterian Messenger.*

DEAR SIR.—Is there a "Scotch Church" in North Shields under the pastoral care of the Rev. C. A. Mackenzie? and which, according to a report in this month's MESSENGER, has just completed the second century of its existence. Was it a "Scotch Church" in 1662? Is not this congregation in connection with the Newcastle Presbytery of the English Pres-

bbyterian Church? Why, then, sir, such inconsistency? Can we ever expect to lay hold of the English population by thus continually holding out to them a "Scotch" instead of an English Church? When, sir, will our congregations rise to the proper dignity of their position, and claim their English name as a birthright, and honour their country and their Church by calling them one?

T. HALL.

Manchester, Nov. 12, 1862.

### HELP FROM IRELAND AND SCOTLAND.

*To the Editor of the English Presbyterian Magazine.*

SIR,—At the last meeting of Synod instructions were given to our deputations to the Free Church Assembly and the Irish Assembly to bring before those courts the strong claims we have on their generous aid toward the extension of our common Presbyterianism in England. Both the deputations fulfilled their instructions, and the result so far is eminently satisfactory. The Free Church Assembly made arrangements for helping us with *men*. A goodly number of her leading ministers have kindly promised to come across the Border and labour, each of them a month, in some of our Church extension charges, and so help us in the advancement of our cause in this land. The Irish Assembly have advanced a step further, and have given us *means* as well as *men*. The Assembly appointed that on St. Bartholomew's Day all the ministers should call the attention of their people to the principles involved in the ejection of the 2,000 ministers in 1662, and that collections should be taken in all the churches to aid the Presbyterian Church in England, the legitimate representative of those noble men, in extending

those principles on English soil. The amount of that collection has recently been reported to our Home Mission Committee, and I rejoice to say that thereby £700 will be added to the treasury of our Church for prosecuting her work of extension. Our Home Mission Committee have tendered their most grateful acknowledgments to the Assembly for such a substantial proof of its lively interest in our Church's work — acknowledgments which, I am sure, will be most cordially endorsed by our Synod at its next meeting. Indeed, the value of such a contribution lies not so much in the pecuniary aid that is thus rendered, though that is most welcome, as in the proof it affords that our brethren in Ireland (and what is true of them is true also of those in Scotland) are becoming thoroughly alive to the importance of strengthening the hands of our English Synod, and of aiding us by every means in their power in planting a strong, vigorous Presbyterian Church in this most influential department of our great empire. As to the distribution of this money, our committee have agreed that grants to our new stations and charges be made in equal proportions from it and our own Home Mission Fund, so that thus for every £100 which the Assembly expend in aiding us we have made ourselves responsible for a similar amount on the part of our Church. We believe this arrangement to be only just and reasonable. There are various new fields of enterprize now opening before us, the effective working of which will require us to put forth all our energies; and it is highly encouraging amid all the interest and all the difficulties of our position in England, to feel that in the prosecution of our work we have the cordial sympathy and help of our brethren in Scotland and Ireland.

I am, yours truly,

WILLIAM M. CARR.

Manchester, November 24th, 1862.

## Missions.

Amoy, 31st July, 1862.

MY DEAR DOUGLAS,—I think my last letter closed with some few words about Khio-bey. Since I wrote that, Tek-choan and I-kin have both returned, and we have got something like reliable accounts of the state of matters there. There are about twenty-five or twenty-six persons who regularly come to worship, and seem to keep the Sabbath. Of these twenty-five persons, Tek-choan thinks ten or twelve are really in earnest about their souls, and seem to be the subjects of a work of grace. I hope you will get many at home to pray much for this place.

"Chioh" has again been at Amoy, and on Friday last I had him very specially examined, and thereafter I brought his case before the Session. They were unanimous in thinking that so far as they saw he should be received. I think there seems to be an urgent call for me, as soon as possible, to go to Khio-bey; but all here advise me not to make the attempt for the present, I suppose on account of the great heat.

As to Chang-chow I have good news to give you. The inquirers whom we considered most fit we desired to come to Chioh-bey to be specially examined, when it was decided that three should be received. Mr. Rapalje and I hope to get there in a week or so hence, to baptize and dispense the communion. Our reports from the preachers are very encouraging. As to the matter of a house no progress has yet been made. The proprietor of the house we had in view will not sell it for a chapel.

As to Pechuia and Bay-pay, as you will see ere I close this letter, I have not had time to go to visit them since I last saw you. Mr. Burns went to Pechuia on Saturday last, and I leave for Bay-pay early to-morrow (Friday) morning. Sabbath first is communion Sabbath at Bay-pay. In these circumstances you will excuse my not writing particularly about these places this mail.

We have decided to baptize the wife of *Kim-kiok*, one of the members at E-mung-kang. I am sorry that I can-

not get the opportunity of performing the ordinance myself in E-mung-kang; but after consideration, we saw it was impossible for me to be there for some time to come, and so she goes to First Church on Sabbath to be baptized there. There are one or two others whom we also thought of receiving in E-mung-kang, but we have delayed for the present. I am happy to say that since you left there are three men (E-mung-kang men) who seem to be deeply interested in the Gospel.

And now for Anhai. Mr. Rapalje and I started for Anhai on Friday, the 18th July, at six a.m. We got there about nine o'clock that night. The brethren were soon down visiting us, and we found them all well and cheerful. I was delighted to see them all so happy and apparently so zealous.

On Saturday we had an inquiry-meeting, and examined a good many candidates. Of these we decided, after consulting the brethren, to baptize three (two men and one woman). The men are *Hok* and *Eng*; the woman is the wife of Song-khe, an old man who came down to Amoy to be treated by Dr. Carnegie. He is also an inquirer, and seems very steady. Of some of the other inquirers I could speak very highly. The church delayed their reception of some of them until they had better evidence of their life and conversation.

On Sabbath we met in the old place, some seated on stones, some on mats, others on a rude ladder laid on stones, but all happy and comfortable. In the forenoon I baptized the three named above. In the afternoon we had the communion together, Mr. Rapalje officiating.

Shortly after the services were begun in the afternoon, there came on heavy rain, with strong winds. We could not sit outside, and what to do we knew not. At last, by dint of squeezing and accommodating, we all succeeded in getting stowed into the middle room, the women continuing to occupy the small end room; but to any British eye we would have presented a strange appearance. Most of us were seated on mats on the floor, while the

rest managed to get some stools or seats, &c. We were happy however, and enjoyed the communion services very much indeed. Their steady perseverance under such difficulty, their cheerfulness under the fiery trials and hot persecutions they have suffered, are well fitted to cheer and encourage the hearts of those at home who pray for us here. By the time the afternoon services were closed, the wind had increased to something like a gale, and the rain was coming down in torrents. We made all haste for our boat, and got ourselves snugly housed on board. During the evening the storm abated somewhat, but just about the time we had to go up to evening worship the rain and wind returned with double fury. We were forced to keep by the boat. During the night the wind and rain kept on increasing. The wind roared round the boat, and the rain dashed so much against her that at last it began to find its way into our beds. At daylight I got up, found that the wind had veered round from E.N.E. to S.S.W., and was blowing a hurricane. For the first time we knew that we were certainly in a typhoon. With the boat lying high and dry, I felt that personally we were safe; but when I saw the Anhai houses begin to get injured, and the tiles flying in all directions, I got very, very anxious about my wife and child, and friends in Amoy. I knew that our new houses on Kolongsu had never got such a trial as they were now getting, and I trembled to think of Esther and Willy. I could only commit them to God. The storm seemed to be worst about ten a.m. on Monday, the wind being then about S.W. As I said, I thought we were all safe, the boat lying in the mud; but I was mistaken. About half-past nine a.m. the fresh water in the creek seemed to be increasing and rising gradually. About 10 o'clock a.m. it came down with a sudden rush, struck the boat right on her quarter, the stern rope mooring her to the shore immediately snapped, and her stern fell off into the middle of the stream, and there she stuck. I saw the water was rising, and feared that she might be carried right away down the inlet. However, after much labour, the men succeeded in getting her firmly moored; and we, for personal safety, took refuge on shore. You may know what a labour it was to wade through the Anhai streets. We took refuge in *Tek-ju's* house, and

stayed there all Monday and Monday night. On Tuesday the weather seemed to have moderated, and we set sail at daylight. We made little progress all that day; so little, that when darkness came on we were only half way to Amoy.

During Tuesday night we had heavy rains and strong squalls, one of which split our good old sail. We got home about seven o'clock on Wednesday morning. I trembled considerably on approaching the house, as I saw all the garden walls on Kolongsu fallen. I found all well within; the only thing causing anxiety being my own absence and their uncertainty about us. This house has suffered very little; the doctor's house has received a good deal of injury. The typhoon is believed to be one of the most severe that has visited Amoy for a long time.

So much then for our visit to Anhai. It was a delightful visit to us, notwithstanding the storm. Our own safety, and the safety of my dear ones here, makes me more and more know that they who trust in the Lord shall never be put to confusion.

And now, dear Douglas, I must close. Will you kindly ask the Committee to excuse me from writing to them otherwise than through you? I positively cannot get time. Perhaps you might send part of this letter to the Juvenile Magazine.

I am,  
Yours ever in love,  
W. S. SWANSON.

Extracts from another letter by the Rev. W. S. Swanson, dated Amoy, 20th August, 1862:—

“Week before last, at the Bay-pay communion, I examined six new candidates, four of whom are from Kang-khau.”

“E-mung-kang is not without some tokens of blessing. We have at present five inquirers there, of whom I am very hopeful, and other seven of whom I could not dare to say so much. The wife of Kim-kiok (mentioned in last letter) was baptized last communion Sabbath, and died on the Tuesday after. Her death was full of hope and peace.”

“Mr. Burns returned on Wednesday last from a visit to Khi-bey. The people there have been exerting themselves to get a place to meet in. They have now

succeeded in procuring such a place, and have subscribed something among themselves to put it in repair."

Swatow, 18th Sept., 1862.

AFTER spending more than three months in Yam-tsan, I returned to this quarter about a month ago. The little company of Christians in that place continue steadfastly to maintain their profession in the midst of trial and reproach. During the two months I remained there after the baptism of these first converts, I used to gather together as many of their children as I could, and meet with them every Lord's day afternoon. The meetings of this, the first Sabbath school in Yam-tsan I suppose, I enjoyed much, and was very sorry that they had so soon to be broken up.

Generally speaking, I find the Chinese children to be remarkably ready and intelligent, and they seem to have their "wits" more sharpened than children of the same age at home. Those at Yam-tsan still delight in singing our Christian hymns—a practice which Mr. Burns so happily began with them on his visit to that place. Unhappily, however, the heathen parents of many of our best singers have taken the alarm, and now forbid their children to come near us. May we not hope that the good seed sown in some of these young hearts may at some future day bring forth fruit to the praise of the grace of God?

There are at present several inquirers interested more or less in the Gospel at Yam-tsan, and of some of these I cherish a good hope that they are indeed being led by God the Father to the knowledge of his Son. There is one very interesting lad from the neighbouring village of Chang-Lim, the village in which Mr. Burns and the native helpers with him were so rudely treated a year and a half ago. This lad we hope to baptize at our next communion: after he has (D.V.) been baptized, I hope to send some more news regarding him.

I grieve to say that the feud between Yam-tsan and the villages on either side is still being carried on, and more ruthlessly than ever. In consequence of this, poor Yam-tsan is in a wretched state, many of its people have left it, and those who remain are in great want. I sometimes, and with a sore heart, fear that the whole village may be broken up, and the infant church just formed in it

scattered. The thought of such a calamity is very painful. What can we do but wait on the Lord, and beseech him to care for his own, and if it be his will, to grant that peace may soon be restored to that distracted region, and his church built up and extended?

Here in Swatow we continue steadily to preach the Gospel, but as yet can point to none of its people as believers. As I have mentioned before, many people from the country all around hear of "Jesus and the resurrection," and take with them tracts. Swatow is to all Tie Chin something like what the City is to all London: it is the centre of its commerce and business transactions. This makes, humanly speaking, the formation of a church here very difficult: those who live here, and those who come to visit, are here to buy, and sell, and get gain. And yet it is manifestly important that we have an open chapel here, and the means of letting the many who come and go from and to all parts of Tie-Chin know of the "great salvation." While I write these lines a feud is being carried on in the streets near me. I hear the report of fire-arms, and the loud and discordant shouts of the half-naked village "braves," and see them running about in great confusion. Of late, these wretched feuds between rival villages have much increased in this whole region; and at times I am tempted to wish that this people, for their own sakes, were under some strong-handed and just foreign rule. They still look upon us foreigners with much dislike and suspicion: in consequence of this the British Consul has hitherto tried in vain to get ground for a foreign settlement on the main-land near Swatow.

Of Tat-han-po I suppose Mr. Smith is keeping some of the friends of the mission duly informed. As you are aware, he baptized two adults there about two months ago, while I was at Yam-tsan. It may interest you to hear that our Baptist brethren have at last secured suitable premises in Tat-han-po; and, strange to say, the house now rented by them was that of a man who, up till his death a few months ago, had been one of the leading and most bitter opponents of the Gospel in Tat-han-po. His son was in want of money, and rented the house. Thus wondrously hath the Lord wrought among his enemies for his name's sake.

You will all have been delighted to

welcome back our dear brother, Mr. Douglas. May his visit be greatly blessed to the cause of God in China as well as to himself! And now, desiring your prayers and the prayers of all who desire the coming of the kingdom in China with affectionate regards,

I remain,

Yours very sincerely,  
H. L. MACKENZIE.

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CORFU.

By late letters from Mr. Charteris we are informed that the Jewish Girls' School has been commenced, under the tuition of Miss Mackenzie, in most suitable

premises in the Jewish quarter of the town, and the missionary desires prayers for her and her young scholars. Mr. Charteris has been so much occupied with the arranging of the school that he has been obliged to postpone going to Albania on behalf of the British and Foreign Bible Society, accompanied by an Albanian colporteur, for the purpose of inquiring in what way the word of God may be more advantageously circulated. Mr. C. still hopes that, if it please God, either he or Mr. Thompson, of Constantinople, will make an excursion to Albania in the spring, in order to try if the Scriptures can be issued there.

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REPORT OF THE HOME MISSION COMMITTEE, 1862.

YOUR Committee have the satisfaction of being able to report that during the past year six new spheres of labour have been undertaken within the bounds of the Church; four of them with, and two without the aid of your Mission Fund. These are Torquay, Tiverton, Lewes, Kensington (London), Fairfield (Liverpool), and Newbiggin. There is a measure of interest and hopefulness attaching to each of these stations, as will be seen from the following brief details.

*Torquay.*—This is an important watering-place on the South coast, with a population of some 18,000. Owing to the great salubrity of its climate, it has been for many years a chosen refuge for invalids from all parts of the country. A considerable number of Presbyterian families have settled there permanently, others are located there temporarily. For these, up till recently, no ecclesiastical provision was made; whilst, in regard to the general population, the means of grace were by no means adequate to the wants of the people. So matters stood when, in the month of October last, the Rev. Dr. Edersheim, of the Free Church, Aberdeen, was, in the providence of God, directed thither. Having been in declining health, he was urged by his medical advisers to seek the benefit of a milder climate; leave of absence was obtained from his Presbytery, and Torquay was selected as a place that promised a sphere of usefulness, as well as restoration to health. A public hall was rented, and a course of Sabbath and week-day services commenced. At first the attendance was small, but week by week it has steadily increased, until at present the hall is filled to overflowing. The London Presbytery has sanctioned Torquay as a preaching station, whilst your Committee have willingly made a grant from their funds

to aid the movement in its first stage. A most desirable site has been secured on which to erect a Church, and a building-fund commenced, which already amounts to nearly £800, subscribed chiefly on the spot. And, as Dr. Edersheim writes,—“best of all, the Lord has granted precious spiritual fruit. Not only has all opposition been overcome, and the hearts of very many inclined toward us, but His presence has been with us. Several cases of awakening and spiritual quickening have called for praise and gratitude, while many of God's people have cheered our hearts by their progress in the life of godliness. We have all, and often, felt it good to meet in the ‘upper room.’” Your Committee look with special favour on such an encouraging and important enterprise as this, and as an appeal must shortly be made to the friends of the Church for pecuniary aid in the erection of a place of worship, they trust that such a gracious response will be given as will gladden the hearts of the brethren at Torquay, and encourage them to persevere with earnestness in the work of the Lord.

*Tiverton.*—In the month of June last a memorial was presented by a number of residents in Tiverton (Devonshire), to the Presbytery of London, praying for a supply of ordinances. The Presbytery appointed a committee of inquiry, and they found that there was a number of families, most of them English, who, dissatisfied with the existing ecclesiastical organization in Tiverton, and having heard of the Presbyterian movement in Exeter, were anxious to become connected with the Presbyterian Church, and agreed at the outset to provide £50 per annum as stipend, in addition to defraying all the ordinary local expenditure. The Presbytery agreed to open a station at Tiverton, which was accordingly done by



the Rev. J. Wright, of Southampton, on the 21st of July, under very promising auspices. Since that time the station has been almost constantly under the charge of the Rev. John Hunter. In the month of December, a building, fitted up as a Church, and capable of accommodating between 300 and 400 worshippers, was opened, and the attendance since has been upwards of 200. A Sabbath school has been formed, a congregational association organized, and the varied machinery put into operation which is requisite for the administration of a church's affairs. Various friends, among whom appears the name of Lord Palmerston, have generously come forward to aid the movement financially, and altogether the prospects of the station are very satisfactory. Your Committee have cheerfully rendered their assistance, and they anticipate that, although the congregation may require extraneous aid for a little at the outset, it will in a short time be self-sustaining and independent.

*Lewes.*—This is a town of some importance in the county of Sussex. A place of worship was erected there by the Countess of Huntingdon, and opened for Divine service in August, 1775. There is found in the congregational record a minute, bearing date December, 1784, in the following terms:—"The Assembly's Shorter Catechism is adopted as a subordinate standard." From that period up to recently, the Church has been under the pastorate of ministers connected with the Congregational form of Church government. In May, 1861, however, at a meeting of the congregation, specially convened, it was unanimously resolved to seek a supply of ordinances from the Presbyterian Church in England, and they state, that "the motive for this was the strong attachment of the congregation to the Westminster standards, and their belief that in connection with this branch of the Church they were likely to obtain ministrations both in regard to doctrine and discipline more in accordance with the Word of God than by continuing their connection with the Congregational body." In these circumstances the London Presbytery granted a supply of ordinances. Your Committee were for some time apprehensive that there was not a fair prospect of a self-sustaining congregation being gathered there within a reasonable period, and so they withheld their aid. However, as the Presbytery were still hopeful, they set aside their scruples, and during the past year made a grant in aid of the movement. The Rev. Mr. Salmon, recently returned from Australia, has been officiating there for some time, with encouraging prospects; and although the congregation is not strong, yet it is interesting to enter on a field of labour with which there are bound up hallowed associations of the

distant past, and it is trusted that the movement will be attended by the blessing of the Lord.

*Kensington.*—The important district of Kensington is distant two miles from any of the Presbyterian Churches of London, whilst Hammersmith, accessible from Kensington, is distant from any of them from three to four miles. Both districts are well peopled, the former being very rapidly on the increase. The Scotch element is large, especially in Kensington, and is found among all ranks in society. It had been felt for some time that the neighbourhood is a promising one in which to establish a Presbyterian Church, but not till last year was any movement made in this direction. The Rev. Gavin Carlyle, of the Free Church, having come to reside in London, in connection with his literary engagements, and being anxious for active employment in preaching the Gospel, fixed, with the concurrence of the brethren in London, on Kensington as an appropriate field. A hall was obtained, and services commenced. The London Presbytery have sanctioned it as a preaching station, and now the hall is quite full. An energetic committee has been formed, a site has been obtained, after much difficulty, on which to build a Church, and the erection has just been commenced. Your Committee are much impressed by the spirit and energy with which the movement has so far been conducted. They have very willingly promised to render all the assistance in their power during the early stage of an enterprise so important and so hopeful; and they trust that by the rich blessing from above it may be abundantly successful, contributing another element towards meeting the spiritual necessities of the metropolis.

*Fairfield.*—This is a populous suburb of Liverpool, sufficiently far removed from any of the existing congregations to render the founding of a new Church there a desirable attainment. A committee has been formed for this purpose; they are at present in treaty for a site for their building. A considerable sum has already been subscribed towards the erection, and there is the gratifying prospect that if the Church were built a flourishing congregation would soon be gathered. Your Committee rejoice in this movement, and they do so all the more heartily inasmuch as no application has been made for any aid towards it from the funds of your Mission.

*Newbiggin.*—This is a watering-place on the coast of Northumberland, at which for some years past the Presbytery of the bounds have had a preaching station. Latterly a site has been obtained for a Church and manse by the kind liberality of William Watson, Esq., and the erection of the buildings has already been commenced.

The population of the place is rapidly increasing, and the provision of the means of grace is very scanty. Your Committee, therefore, trust that this movement will be instrumental in bringing the Gospel to many who otherwise might be sitting in darkness.

Such are the six new spheres of labour that have been undertaken during the past year. Your Committee understand that in regard to three of them application is to be made to the Synod to have them recognised as stated charges; whilst in regard to all of them, there are not wanting elements of promise that they may become important additions to the strength of the Presbyterian Church in England.

Your Committee hoped at one time that they would be in a position to report the opening of one or perhaps two other stations within the bounds of the Lancashire Presbytery. But in the case of one populous town, the prevailing depression in its manufacturing and mercantile industry has barred the way against any immediate movement; and in the case of another, local difficulties have interposed. They trust, however, that at no distant period the way may be opened and action be taken.

Of the five new congregations that were added to the roll at last Synod, four have since had pastors settled over them; and it may not be inappropriate to refer to the cases of Exeter and Carlisle, as encouraging illustrations of activity and progress in new spheres.

*Exeter.*—The Rev. Robert R. Thom, an *alumnus* of your own College, has been ordained to the pastoral charge of the church at Exeter, and under his ministry the congregation is growing in strength. Mr. Thom writes:—"We have to thank God for a very considerable measure of success here. Our attendance varies from six to seven hundred. About 400 sittings have been let, and our membership numbers about 150. We have a weekly public service, attended by about 150, whilst the Sabbath school numbers 220 scholars and 25 teachers." Your Committee are gratified to hear of such results in a place where the pure Gospel is so much required as in Exeter.

*Carlisle.*—This new charge has also obtained the services of a stated pastor. The Rev. W. M'Indoe was ordained at Carlisle last autumn, and since that auspicious settlement, the church has materially gained in size and strength. Above 100 members have been added to the communion-roll. Contributions for congregational purposes have largely increased. A building fund for the erection of a church and manse has been begun, and a sum of more than £500 has been already realized. When the erection of these buildings shall have been completed, it is believed the church will have

secured a good and permanent position in that city, and under the ministry of its earnest pastor will exercise a powerful influence for good in the district.

It will be in the recollection of the Synod that last year, when deputations were being sent to the Assemblies of the Free Church of Scotland and the Irish Presbyterian Church, instructions were given them in the following terms:—"The Synod instructs the deputations to these churches to bring the claims of this institution" (namely, the Synod's Home Mission) "specially before them, and intreat sympathy and aid from them in prosecuting their work in the large towns of England, where many of the people of these churches have come and settled." Your Committee are not aware whether the deputation to the Free Church carried out these instructions; it is, however, within their knowledge that the deputation to the Irish Assembly did. And the result was, that a special committee was appointed by the Assembly to devise some means whereby the Assembly might co-operate with this Synod in the advancement of the interests of our common Presbyterianism in England. That Committee has held repeated meetings, has been from the first in communication with your Home Mission Committee, as well as with the Assembly's Board of Mission Directors, and has resolved on submitting a proposal to next Assembly whereby the object aimed at may be secured. Your Committee hail with satisfaction the lively interest that has been taken in this matter by the Assembly in Ireland. They are assured that when it shall have been duly urged on the attention of the Free Church Assembly, that venerable body will also evince an interest in it commensurate with its importance. And they trust that by the united energies of the three Churches, much more rapid progress will be made in meeting the claims which England has on the great brotherhood of Presbyterianism. These Churches are only different members of the same Presbyterian family. The strong should assist the weak, especially if the weak be placed in a position of unusual difficulty and importance. This is certainly the position of the Presbyterian Church in England. There is a great door and effectual set before her, but there are also many adversaries. And it surely behoves the sister Churches to come to her help, that she may successfully surmount her difficulties, enter in by the open door, be instrumental, in these days of so much unsettlement in regard to the faith, in impressing the English mind with the pure doctrines and the scriptural polity that have been given her as a sacred trust, and so fulfil her high commission as a faithful witness for Christ in this great country.

Regarding the second department of your Committee's work, that, namely, in which they supplement the inadequate stipends of ministers in the weaker congregations, they have, on the whole, to report favourably. There are two classes of congregations that the Supplemental Fund is intended to benefit,—those whose ministerial stipend falls below £100, and those in which it rises above £100 but falls short of £150.

In regard to the former, your Committee have now to intimate that, as anticipated in last Annual Report, there is no congregation, so far as they know, whose minister is in receipt of a smaller income than £100 *per annum*. They are quite aware that even as a *minimum* this sum is much too low, and they trust that the day is not distant when, by the continued efforts of individual congregations and the Supplemental Fund Committee, it may be materially elevated.

As to the second class of congregations aided by the Supplemental Fund—those whose ministerial stipend ranges between £100 and £150—your Committee have to report that three additional congregations have availed themselves during the past year of the benefit which the Fund holds out. These are Harhottle, Birdhopecraig, and Wooler. Your Committee regret that the number is not larger. They are persuaded that there are still a number of congregations in this category that, by availing themselves of the advantage which the Fund offers, might benefit themselves and contribute very materially to the comfort of their pastors. It is hoped that representative elders will urge this matter in their respective congregations, and that the next Annual Report will show a larger number added to the list of those who are anxious, so far as they can, to raise the standard of ministerial support.

There is one congregation to which your Committee would refer as an illustration of the mutual benefit to minister and people which this supplemental scheme affords—the congregation of Bolton. When the present mode of administering the Fund was adopted, the congregation availed themselves of it, and at once raised their minister's stipend from £90 to £150. Not only so, a stimulus was given to the energies of the people, a more generous spirit was evoked, and this, in unison with the progressive increase of the congregation under the

ministry of Mr. Clelland, has resulted in their raising their stipend to £200 *per annum*. And it is good for themselves that they have laboured to attain this result, for the effort has developed their resources and kindled a spirit of zeal and earnestness among them that was comparatively latent before. Your Committee believe that it would be good for other congregations to make a similar effort. Much was done by means of deputations throughout the Church, a few years ago, to stimulate congregational activity in this matter; and it is just a question for the Synod, whether the time has not come when it would be desirable to renew these deputations, that congregations may be reminded of their duty and encouraged to discharge it.

In closing their Report, there is one statement your Committee have to make, which they do with extreme regret,—Robert Barbour, Esq., has resigned his Trusteeship of the Home Mission Fund. This step, as is known to the Synod, Mr. Barbour has contemplated for some time past, having felt latterly the inconvenience of attending to all the duties involved in that office. Your Committee cannot allow the occasion to pass without expressing the very deep sense they cherish of the invaluable services Mr. Barbour has rendered to this scheme of the Church. He has discharged the duties of Treasurer ever since the institution of the Home Mission Scheme, and discharged them with an efficiency, a faithfulness, and a generosity that have commanded the confidence and gratitude of the entire Church. To his practical sagacity, as well as to his large-hearted liberality, this scheme owes a large measure of its success. And whilst your Committee consent to his official separation from them with great reluctance, they feel assured that the Home Mission will still occupy a place in his lively sympathies, and they trust that they will long be favoured by his presence and counsel at their Board. The only alleviation of their sorrow lies in the fact that they have been successful in finding, and now recommend to Synod, a successor to Mr. Barbour so well qualified for the office as Mr. Robert Lockhart, of Liverpool, and they doubt not that the mantle of Elijah will fall on Elisha.

WILLIAM M'CAW,  
Convener.

# Presbyterian Church in England.

## COLLECTIONS AND DONATIONS.

### HOME MISSION FUND.

Bavington and Ryall—Collection . . . . .	£3	6	4
Bewcastle—Contribution . . . . .	1	0	0
Collections—			
Birkenhead—St. Andrew's . . . . .	24	1	6
Birmingham—New John Street . . . . .	1	11	0
Blyth . . . . .	2	10	0
Chester . . . . .	4	6	0
Dudley . . . . .	3	8	6
Douglas, Isle of Man . . . . .	2	5	0
Greenwich . . . . .	17	19	0
Harbottle . . . . .	1	16	0
Liverpool—Canning Street . . . . .	28	9	0
St. George's . . . . .	2	11	
St. Peter's . . . . .	10	0	0
London—John Knox—Juvenile Mis- sionary Association . . . . .	1	0	0
Hampstead—Collection . . . . .	7	16	5
Regent Square—Association . . . . .	12	8	6
Ditto ditto . . . . .	11	2	6
Manchester—Grosvenor Square—Ladies' Society . . . . .	19	0	0
Morpeth—Collection . . . . .	6	0	0
Wharton and Swinton—Collection . . . . .	0	15	0
Edward Walker, Esq., Torquay—Dona- tion . . . . .	1	0	0
			£161 17 2

### SYNOD SCHOOL FUND.

Collections—			
Douglas, Isle of Man . . . . .	£1	5	0
St. Andrew's, Manchester . . . . .	13	9	7
Trinity Church, Newcastle-on-Tyne . . . . .	5	0	0
Canning Street, Liverpool . . . . .	10	1	10
Ancroft Moor . . . . .	1	0	0
Seaton Delaval . . . . .	0	15	0
Grosvenor Square, Manchester . . . . .	13	11	0

JNO. JOHNSTONE,  
*Treasurer.*

67, New Bond Street, W.

### COLLEGE FUND.

1862.			
April 14. Regent Square Association to Lady-day, by Mr. Anderson	£16	12	6
29. E. Walker, Esq., Torquay . . . . .	1	1	0
May 24. Collection—Chester, by Mr. A. Dixon . . . . .	2	11	9
June 17. Donation—Rev. F. Cannon, Aldershot . . . . .	0	10	0
18. C. H., Manchester . . . . .	3	0	0
July 9. On account of St. George's, Liverpool, by Mr. Gunning . . . . .	0	19	4
10. Regent Square Association, to Midsummer, by Mr. Anderson . . . . .	12	7	0
30. River Terrace Association, to April, by Mr. Tweedy:—			
Mr. Cotes . . . . .	£1	1	0
Lamont . . . . .	0	10	0
Paton . . . . .	1	0	0
Miller . . . . .	1	1	0
Miss Hume . . . . .	0	10	0
Small sums . . . . .	0	3	6
			4 5 6
Less expenses . . . . .	0	8	6
			3 17 0
Aug. 12. R. R., Manchester . . . . .	5	0	0
Sept. 26. Hampstead Association, half-a- year, by Mr. Wm. Garden . . . . .	5	0	9

Oct. 6. Regent Square Association, to Michaelmas, by Mr. Anderson	£9	3	0
22. A. Friend, per A. Gillespie, Esq. . . . .	2	0	0
29. Students' Fees . . . . .	10	10	0
30. Collection—Glanton, by Mr. J. Miller . . . . .	1	16	0
31. Collection—St. John's, South Shields, by Mr. D. Reid . . . . .	1	10	0
" Half-year's rent, Foreign Mis- sion, per H. M. Matheson, Esq. . . . .	10	0	0
Collections—			
Nov. 6. Portsmouth, by Mr. J. Wilson . . . . .	6	10	0
8. Whitehaven, by Mr. Dickie . . . . .	1	4	0
11. Blyth, by Mr. Hettle . . . . .	2	10	0
" Alawick, by Mr. Bell . . . . .	2	0	0
12. Belford, by Rev. D. Terras . . . . .	1	1	0
17. John Knox, London, by Mr. Morton . . . . .	6	3	8
Annual Subscription—			
Nov. 17. Robert Stephenson, Esq., by Mr. Morton . . . . .	1	1	0
Collections—			
Nov. 18. Southampton, by Mr. Lamb . . . . .	5	12	0
" Rockferry, by Mr. K. Mackenzie . . . . .	9	13	10
" Brighton, by Mr. W. Anderson . . . . .	14	0	0
" Etal, by Rev. Thos. Robinson . . . . .	2	12	0

### SCHOLARSHIP FUND.

1862-3.			
Balance on hand, 1861-2 . . . . .	£35	14	9
Deduct balance due to and paid on 29th May to one of the holders of a Scholarship . . . . .	8	8	6
Nett balance available to meet three Scholarships, each of £40 per annum . . . . .			27 6 3
1862.			
Contributions—			
May 24. Wm. Ferguson, Esq. (for pre- vious year) . . . . .	1	1	0
Sep. 23. The Earl of Aberdeen, by A. T. R. . . . .	5	0	0
Oct. 31. John Gordon Brown, Esq., Liverpool . . . . .	5	0	0
" Hugh M. Matheson, Esq. . . . .	5	0	0
Nov. 3. Robert A. Macfie, Esq. . . . .	3	0	0
" Mr. A. T. Ritchie . . . . .	3	0	0

NOTE.—As the Winter Session has commenced, the Treasurer will feel obliged by the contributions to the Scholarship Fund being sent in as soon as convenient.

ARCHD. T. RITCHIE,  
*Treasurer of the College and Scholarship  
Fund.*

26, Poultry, London, E.C.

### FOREIGN MISSIONS.

Liverpool—Legacy of £100, from the late Mr. Robert Lang, less legacy duty	£90	0	0
Newcastle, Trinity—From "Friends to cause," per Mrs. Susan Archer . . . . .	2	0	0
Collections—			
Sunderland, Monkwearmouth . . . . .	2	10	0
Morpeth . . . . .	5	13	6
Thropton . . . . .	0	19	6
Hexham—Donation from Mrs. George Farquharson . . . . .	0	11	9

JAMES E. MATHIESON,  
*Joint Treasurer.*

77, Lombard Street, London, E.C.

LADIES' ASSOCIATION IN AID OF THE JEWISH GIRLS' SCHOOL AT CORFU.

Grant from Ladies' Jewish Society . . . . .	£5 0 0
Mrs. Leadlock # . . . . .	0 10 0
Friends of ditto . . . . .	0 4 0
Mrs. S. Forlingham . . . . .	1 0 0

LADIES' ASSOCIATION IN AID OF THE CORFU MISSION.

Balance of last year . . . . .	2 0 0
Miss Webster . . . . .	1 0 0
Miss E. Webster . . . . .	0 10 0
" Psalm cxli. 6" . . . . .	0 10 0
Mrs. S. Forlingham . . . . .	1 0 0
Mrs. James Scott . . . . .	1 0 0
Mrs. James Robertson . . . . .	1 0 0
Mr. Taylor . . . . .	0 10 0
Alnwick—St. James's Sabbath Schools, per Mr. J. Dandson . . . . .	1 5 6
Liverpool—Collected by Miss Robinson . . . . .	5 10 0
St. Peter's Sabbath Schools . . . . .	1 3 0
Mrs. Crooks . . . . .	0 10 0
Mr. and Mrs. Ferguson Kinmundy . . . . .	
Mr. Ferguson Kinmudy . . . . .	0 10 0
Manchester—Ladies' Society, Griemar Square . . . . .	6 0 0
Mrs. and the Misses Williams . . . . .	1 0 0
Mrs. Leadlock . . . . .	0 10 0
	£25 3 6

COLLEGE ENDOWMENT FUND.

To the Editor of the English Presbyterian Messenger.

MY DEAR SIR,—Will you kindly insert the following additional subscriptions to the College Endowment Fund, and oblige

Yours very truly,  
W. FERGUSON.

2, St. Aidan's Terrace,  
Birkenhead, Nov. 22, 1862.

Amount already announced . . . . .	£2848 8 0
St. George's, Sunderland, per Mr. Lowie . . . . .	£32 12 0
C. A. Barclay, Abrodour . . . . .	1 0 0
Alex. Fraser (additional) . . . . .	20 0 0
Blyth Sabbath School . . . . .	0 16 6
Mr. Chambers, Blyth . . . . .	0 5 0
John Hedley . . . . .	10 0 0
Mr. Newman . . . . .	0 5 0
G. B. Blair, Manchester . . . . .	21 0 0
L. Gibson, London . . . . .	2 2 0
Mr. Macintosh . . . . .	1 0 0
C. H. . . . .	25 0 0
Ellen Stevenson . . . . .	1 10 0
F. . . . .	0 10 0
	117 0 6
	£2,965 8 6

Presbyteries' Proceedings.

PRESBYTERY OF NEWCASTLE.

THIS Presbytery met in the John Knox Church, Newcastle, on the 11th November, and was duly constituted by the Moderator. Present, the Rev. John Brown, Moderator; Messrs. S. L. Miller, J. Jeffrey, T. W. Brown, C. A. Mackenzie, G. B. Blake, S. M. M'Lellan, J. Black, and J. Reid,

ministers; with Messrs. Davison, Freeman, Lyall, and Murray, elders.

The minute of last meeting was read and sustained. The clerk having stated that he had received no documents in reference to the call from St. John's to the Rev. Robert R. Thorn, of Exeter, the matter was allowed to lie over till next ordinary meeting.

Arrangements were made to receive the deputation appointed by the Home-Mission Committee to visit the several congregations in this Presbytery.

Mr. Mackenzie, as convener, gave in the report of the Committee on the Bicentenary Commemoration, recommending that a meeting be held in the several churches within the bounds, and addresses be delivered on the various topics connected with the ejection of the Puritans from the Church of England. The report was approved, and the following brethren were appointed to deliver addresses—viz., Dr. Paterson, Messrs. T. W. Brown, C. A. Mackenzie, J. Jeffrey, J. Black, and J. Brown—and to arrange for the meetings in the several congregations.

The following were appointed a committee to examine the school at Blyth Messrs. T. W. Brown, J. Brown, and J. Reid; Mr. Reid, convener.

The next ordinary meeting was appointed to be held in this place on the second Tuesday of January next, at twelve noon.

The meeting was closed with prayer.

PRESBYTERY OF NORTHUMBERLAND.

THIS Presbytery met at Long Framlington on the 6th November, by adjournment, and was duly constituted. *Sederunt*: the Moderator, Rev. A. Hoy, Rev. Dr. Anderson, Messrs. Cathcart, Fergus, Douglas, Fotheringham, Waugh, and the clerk. The minutes of last meeting were read and sustained; the edict in reference to Long Framlington was returned duly endorsed. The clerk having gone to the Precentor's desk, and called for objections, and none having been forthcoming, the Presbytery proceeded to the church, when Mr. Waugh preached from John xvii. 18. Mr. Fotheringham gave an exposition of Presbytery. The Moderator inducted and addressed the minister; Mr. Cathcart addressed the people, and concluded the service. Mr. Barrie then received a cordial welcome from the people of his charge. The Presbytery having resumed, Mr. Barrie's name was ordered to be added to the roll, when he took his seat as a member of Court, having engaged to sign the Formula when and where required to do so.

Dr. Anderson gave in a statement of the

moneys received and disbursed by him on behalf of the congregation at Long Framlington, with the relative documents, which were read, examined, and ordered to be attested by the Moderator, which was done accordingly.

Home-Mission Schedule from Felton was given in, read, and ordered to be attested by the Moderator, which was done accordingly.

The proceedings closed with prayer.

#### PRESBYTERY OF LONDON.

THIS Presbytery met in the College Hall, Queen Square, Bloomsbury, on Tuesday, Nov. 11, at 3 p.m.

The members in attendance were Mr. Roberts (moderator *pro tem*), Drs. McCrie, Fisher, Lorimer, Hamilton; Messrs. Wright, Edmonds, Thompson, Alexander, Keedy, Scott, Burns, and Ballantyne, ministers; Colonel Shortrede; Messrs. Blist, Macondonald, and Bowman, elders.

No reasons of protest and appeal against the decisions of the Presbytery at its last meeting, declining to translate Mr. Brown, of Exeter, to South Shields, were produced, either from the Presbytery of Newcastle or from the Session and Congregation of St. John's, South Shields. It may therefore be held that the judgment in this case will not be disturbed.

Mr. Bright, of Southampton, gave in a verbal report on behalf of the committee appointed to inquire into the condition of the congregation at Tiverton. Dr. McCrie made a supplementary statement on the same subject. It appeared from these that there was a fair prospect of the establishment and prosperity of the charge lately sanctioned at Tiverton. Mr. Wright having resigned the Moderatorship of the *interim* Session there, Mr. Ballantyne was appointed in his place.

The Rev. Mr. McWhinny, Chaplain of the Presbyterian troops at Chatham, the Rev. Mr. Blyth, late of Wigan, and Mr. Gibb, elder, Aberdeen, were invited to take their seats along with the Presbytery.

Mr. Ballantyne reported that the following theological students have passed their examination on the subjects prescribed to them for summer study, with much approbation—viz., Messrs. Barclay, Gillies, Gullan, and Prentice.

The report of the committee on Millwall was given in by Mr. Ballantyne. It entered fully into detail respecting the circumstances and prosperity of the congregation there. Mr. Edmonds was heard at length relative to the same. Afterwards, it was moved by Mr. Ballantyne, seconded by Mr. Alexander, and unanimously agreed, that the report be received, that it lie on the table

till next ordinary meeting, that the Session at Millwall be cited to appear there, and that the Presbytery express its sympathy with Mr. Edmonds in the position in which he is placed.

Dr. Hamilton having brought before the Presbytery the desire of the Home Mission Committee to send a deputation to visit congregations on the subjects of Ministerial support, it was resolved to instruct the Rev. Geo. J. C. Duncan to make arrangements for receiving the deputations wherever it is desired.

The Presbytery considered at length the subject of Church Extension in the South; and on the motion of Dr. Hamilton, it resolved to appoint the Rev. Dr. McCrie to correspond with the Home Mission Committee regarding the fund recently provided by the Irish Presbyterian Church for Presbyterian Church Extension in England, and the application of that fund to such towns as Sheerness, Dover, Shoeburyness, Canterbury, Pembroke, Warley, Exeter, and Reading.

Dr. McCrie called the attention of the Presbytery to the distress in Lancashire; and it was resolved to recommend to all the congregations within the bounds to make collections for the relief of that distress, where such collections have not been already made or appointed to be made.

#### PRESBYTERY OF BIRMINGHAM.

THIS Presbytery met at Birmingham on September 2, 1862.

*Sederunt*: Revs. P. R. Crole, Moderator; Drs. Mackenzie, Lewis, and Macpherson, ministers; with Messrs. Moody and Ruth, elders.

A commission in favour of Dr. Maxwell, as Presbytery Elder, from Broad Street, was given in and sustained.

The minutes of former meeting, held June 9, were read and sustained.

The Clerk called attention to the supplementary assessment to the Synod Fund which had not been paid, and the members promised it should be attended to.

The Moderator intimated that he had made intimation of the vacancy at New John Street to the congregation there in due form.

The Clerk informed the members of Presbytery that the Home Mission Committee were about sending a deputation to visit the congregations of the Presbytery, and he was authorised to make the needful arrangements for the deputation in October or November.

The Presbytery adjourned to meet at Broad Street, Birmingham, on the first Tuesday in December, at 11 o'clock.

THE  
ENGLISH  
PRESBYTERIAN MESSENGER.

1862.

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VOL. XIII.—NEW SERIES.

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## PRESBYTERY OF LANCASHIRE.

THIS Presbety met in Manchester on 5th Nov., the Rev. J. Breakley, Moderator. Members present:—The Moderator, the Rev. Dr. Monro, the Rev. Messrs. McCaw, J. C. Paterson, R. H. Lundie, J. Paterson, D. Bllelock, N. Brown, John Clelland, T. Robinson, J. M. Ross, J. Gordon, G. Johnstone, ministers; Messrs. T. Bell, R. Falconer, J. Robb, A. Campbell, T. Black, G. Stewart, elders.

The meeting was constituted by the reading of the Scriptures and prayer; and, after matters of routine, reports on title-deeds were given in.

The Clerk reported that he had received no answers from St. George's, Liverpool, on which he was instructed to write, requesting answers to the queries anent Church property issued by the Presbytery. The Rev. J. Robinson reported that he had not been able to obtain satisfactory information about the title-deed of the church at Risley, but hoped to obtain such information before next meeting.

The Clerk reported that no answer had been received from St. Columba, Leeds, on which the Rev. R. H. Lundie and Mr. T. Bell were appointed to communicate with the gentlemen holding the property of the church, with the view of securing it to the Presbyterian Church in England.

The Rev. R. H. Lundie reported that he had not called a meeting of the committee appointed to confer with the deacons, managers, and trustees of Islington congregation, finding, from an official communication addressed to him by the Moderator of the Session, that a conference was not likely to lead to any satisfactory result.

The Clerk reported that in the case of three congregations the assessment for the Synod Supplemental Fund was still unpaid, and was instructed to communicate with those congregations.

The Rev. R. H. Lundie, one of the commissioners appointed to prosecute the call from St. John's, Warrington, in favour of the Rev. J. B. Johnstone, reported his diligence in the matter committed to him, laying on the table, at the same time, an extract-minute of the Free Presbytery of Jedburgh agreeing to the translation of Mr. J. B. Johnstone from Wolflee to St. John's, Warrington, whereupon the Presbytery appointed the edict to be served on Sabbath, the 9th inst., and agreed to meet, *in hunc effectum*, within St. John's, Warrington, on Tuesday, 25th November, at half-past three o'clock in the afternoon, for the induction of Mr. Johnstone, the Moderator to induct, and the Rev. W. Hunter, ex-Moderator, to address the minister and congregation.

The Rev. John Clelland, convener of the committee appointed to inquire into the state of the congregation of St. Columba, Leeds, reported that the committee had met and made full inquiry. The Rev. N. Brown, minister of the congregation, made a statement chiefly touching the financial position of the congregation, alleging that arrears of stipend were due to him, and concluding with a request to be released from the pastoral charge. After deliberation it was resolved as follows:—

“Accept with regret Mr. Brown's resignation, enjoin the congregation to pay the arrears of £16 10s., and the stipend up to this date.”

The Presbytery then, through its Moderator, formally released Mr. Brown from his charge, and instructed the clerk to grant him the usual Presbyterian certificate.

The Rev. Mr. McCaw was appointed as *interim* Moderator of session, with Messrs. J. Robb and G. Stewart as assessors to the session, and the congregation was commended to the sympathy and aid of the Home Mission.

The Rev. Mr. McCaw, in behalf of the Home Mission, requested the Presbytery to recognise Swansea as a preaching station in connection with the Presbyterian Church in England, which was granted.

The Rev. J. Clelland in behalf of the congregation at Wigan, requested the Presbytery to moderate in a call, which was granted.

The Rev. J. C. Paterson, in behalf of Mr. Elliott, student, requested the Presbytery to prescribe subjects of examination preparatory to his entering upon his theological course, which was granted; and subjects comprising Latin, Greek, Logic, Philosophy, and Mathematics were prescribed.

The consideration of the petition of the Rev. A. Murdoch was delayed till next meeting.

The Presbytery adjourned to meet in St. George's, Liverpool, on the first Wednesday of January, 1863.

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### Intelligence.

STAFFORD.—We are happy to be able to report that the church and congregation at Stafford have lately shown gratifying symptoms of advance. The Rev. P. R. Crole, who has been labouring there for some time past, has met with the most encouraging success in gathering in many who till lately had been lingering undecided or disheartened by the unhappy circumstances in which the congregation has for years past been placed. This building

has been cleaned and renovated, and such is the demand for seats, that it has been found necessary to contemplate the fitting up of two galleries which have been long disused, and have fallen into disrepair. The expenditure already has been so large that there is some difficulty to be expected in meeting this new demand, and from personal inquiry we are unable to say, that a little pecuniary help at this season from friends of our cause will tend greatly to encourage both pastor and flock in a locality where everything is at present in a promising condition.—Ed.

**THE REV. WALTER WRIGHT**, of Alderney, begs most thankfully to acknowledge the receipt of £5 from an unknown contributor, per Rev. Dr. Hamilton, of London, in aid of the Building Fund of the new Presbyterian Church, Alderney. Any sums kindly sent for the purpose, through the same esteemed channel, will be thankfully received and promptly acknowledged. Additional funds are urgently required to meet immediate and pressing claims.

**RIVER TERRACE, LONDON.**—A Young Men's Association has been established in connection with the church at River Terrace. The results of the preliminary meetings are before us in the printed constitution and programme of work for the next four months. The business of the session was inaugurated on Monday night by a public lecture from the Rev. J. T. Davidson, on "The Chemistry of a Cup of Tea." The lecture-hall of the church was crowded with an attentive and delighted audience. The lecturer arrayed his subject under three heads—the tea, the sugar, and the milk. The tea, whether black or green, is obtained from a camellia-looking plant known to botanists as *thea bohea*. The difference of colour arises from the difference of preparation. The methods of growing, collecting, and preparing the plant were clearly described, and the chemical constituents of the tea, which are extracted when it is infused, were explained, and, by successful experiments, their nature and properties were exhibited. The oil, whose presence is developed in the roasting, gives the aroma to the tea; when it exists in quantity it imparts an intoxicating quality, but the interval of time between its roasting in China and its use in this country frees it from any injurious excess of oil. The oil being volatile, disappears when the tea has been long infused; hence the conduct of those wives who take their tea at five o'clock and leave the tea-pot simmering on the hob till the husband comes home at seven is shameful; they take the best of the tea, leaving a black but almost worthless decoction to the deceived husband. Theine is the most important principle in the tea; it

is present also in coffee and cocoa. The great use is not in supplying food, but in preventing the waste which is continually going on in a living body. The presence of theine makes tea a valuable article of food for aged people. The lecturer regretted that in some poor's houses it was not an article of diet. Tannic acid was the only other important principle in tea. It occurs in the leaves and bark of many plants. With a salt of iron it makes ink, as may be often seen at the tea-table when a drop of strong tea falls on a steel knife. It renders gelatine insoluble in water, and is consequently largely used in tanning; and for this reason dispepsy often followed dinner-teas, the tea converting the animal food, to some extent, into leather. The various adulterations of tea were enumerated, and means for their detection suggested. The two kinds of sugar-cane and grape were described, and their properties exhibited by experiments. Sugar is an important article of food, as it is one of the best producers of fat, a substance necessary for keeping up the heat of the living body. The lecturer advocated the free use of pure sugar by children as being beneficial to their health. The adulteration of sugar by sand, sawdust, and salt, and the means of detecting these impurities, were exhibited. The various ingredients of milk were then brought under review, viz., the oil or butter, the cassim or cheese, the albumen, the sugar, and the water. The lecturer concluded with some good advice to married and unmarried ladies and to bachelors.

**NEWCASTLE.—JOHN KNOX CHURCH.**—On Sunday a collection was taken in John Knox Presbyterian Church, West Clayton Street, on behalf of the sufferers in Lancashire. It amounted to £35 4s.

**UNITED PRESBYTERIAN CHURCH AT NEWCASTLE.**—On Thursday week the foundation-stone of a United Presbyterian Church, intended for the use of the congregation at present worshipping at High Bridge, was laid by Mr. Mark Easton, in Gresham Place. For some time past the congregation of High Bridge Church have felt the inconvenience of their present place of worship, which, besides, is not their own property; and they have accordingly devised ways and means for the commodious erection now in progress in Gresham Place. The site of the new church is contiguous to the branch line of the Blyth and Tyne Railway, now in course of formation; and it is expected that a bridge will be thrown across the Dene, in the vicinity of the church, thus placing this part of the town in direct communication with the rapidly increasing district of Shieldfield. The new building will be a plain, but substantial and commodious structure, capable of accommodating up-

wards of 700 persons. Beneath the church there will also be large and airy school-rooms for the children connected with the congregation, which will be used as a Sunday School, and for holding public meetings. The church is from designs by Mr. Cairns, and the building of the structure has been entrusted to Mr. Hogg. The entire cost of the erection, exclusive of the site, will be about £1,800.

**JOHN KNOX CHURCH, NEWCASTLE.**—PRESENTATION.—A meeting was held on the evening of the 27th October, in the vestry of John Knox Church, Newcastle, for the purpose of presenting Mr. James A. Davison, an elder of the church, with a token of the kindly feeling entertained towards him for conducting the psalmody of the congregation during some time past. The Rev. P. L. Miller, pastor of the church, presided, and in suitable and complimentary terms expressed the gratification he had in testifying, on behalf of the congregation of John Knox Church, approbation of the valuable services Mr. Davison had rendered. The rev. gentlemen then, on behalf of the subscribers, presented Mr. Davison with a very elegant gilt timepiece, and six volumes of the Rev. Robert Hall's works, beautifully bound. Mr. Davison, in feeling terms, expressed his thanks for the honour conferred by the very handsome testimonial now presented to him as an expression of their approval for what services he had been able to render, and said it would be a source of great delight to him, if spared in future years, to look upon these gifts, and recal the great pleasure and satisfaction he had experienced while leading their praises. He concluded with some appropriate remarks and suggestions for the improvement of congregational psalmody. The timepiece and books bore the following inscription: "Presented to Mr. James A. Davison for his valuable and gratuitous services in conducting the psalmody of the John Knox Church. Newcastle-upon-Tyne, 1862." The meeting was afterwards addressed by the Rev. Mr. Dods, Messrs. Walker, Scott, Hinton, and Angus. Votes of thanks to the chairman and to the ladies who had presided at the tea-tables brought the proceedings to a close.

**BLYTH.**—PRESENTATION AND SUPPER.—On Monday evening the teachers and a few friends of the English Presbyterian Church Sabbath School met together in the new school-room recently erected, adjoining the church, for the purpose of presenting Mr. John Hedley, the superintendent of the Sabbath School, with eight elegantly bound volumes of Dr. Kitto's Bible Illustrations. The Rev. J. Reid, M.A., the respected pastor of the church, in a neat and appro-

priate address, presented the books to Mr. Hedley, in the name of the teachers and scholars of the Sabbath School. Mr. Hedley feelingly replied. During the evening the choir sung several lively pieces. After the presentation the company, numbering upwards of forty, sat down to an excellent supper, kindly provided by the ladies. After doing ample justice to the various viands, the company separated about ten o'clock, highly gratified with the evening's proceedings.—*Northern Daily Express.*

**NORTH SHIELDS.**—A tea-party was held on Monday night in the Albion Room, Norfolk Street, North Shields, in connection with the anniversary of the United Presbyterian Church, Northumberland Square, North Shields (Rev. W. Salmond's). There was a large attendance of clergymen of various denominations, amongst whom were Revs. C. Bell, G. Black, J. C. Weir, W. Stead, H. Lawson, T. McCreath, S. M. McLelland, J. McNeil, A. Jack, C. A. Mackenzie, J. D. Carrick, J. Wills, J. G. Scott, of Berwick, and W. Salmond, who presided. The following ladies kindly provided the excellent tea, and presided at their respective trays:—Mrs. Salmond, Mrs. Allen, Mrs. Hastings, Mrs. Morton, Mrs. Dickson, Mrs. Smith, Mrs. Milburn, Mrs. Dodds, Mrs. Reed, Mrs. Young, Mrs. James Wait, jun., Mrs. Archer, sen., Mrs. Archer, jun., Mrs. Rutter, Mrs. Hall, Mrs. R. Collins, and Mrs. Whitecross; Miss Wait, Miss Bolton, and Miss Eleanor Bolton. Interesting addresses were delivered by all the ministers present. An efficient choir, under the leadership of Mr. Adam Wood, rendered several sacred pieces with the finest taste. Mr. Charles Wood, who presided at the piano, discoursed some excellent music.

**BRIGHTON.**—A collection was made lately in the Presbyterian Church here to pay off a debt arising from repairs made on the church last year, when the sum contributed amounted to £48 11s., which is near the double of any collection ever hitherto made in that congregation. We congratulate the minister, the office-bearers, and the people on this evidence of health and prosperity. It is all the more gratifying when we reflect that several wealthy and willing supporters of the good cause there have lately been removed.

**LIVERPOOL.**—An appeal to the congregation of the Rev. Macdonald Haiket, on behalf of the distressed districts, produced a collection of £157 15s., to which additions were made, the public collection having been made on a very wet day.

**MORPETH.**—**ST. GEORGE'S PRESBYTERIAN CHURCH.**—On Sabbath morning last public thanksgiving was offered to

Almighty God for the late harvest. The service was conducted by the minister, the Rev. Dr. Anderson, who preached an able and impressive sermon from Nehemiah viii. 10. At the close of the service a collection was made for the relief of the Lancashire sufferers, amounting to upwards of £20.

**ALNWICK.—ST. JAMES'S PRESBYTERIAN CHURCH.**—Sunday last being the day appointed by the Presbytery of Northumberland to be observed by the churches within its bounds as a day of thanksgiving for the late bountiful harvest, and on which a special collection should be made in behalf of the distressed operatives in the manufacturing districts, the Rev. A. F. Douglas preached an eloquent and appropriate sermon in the above church on the morning of that day, taking for his text the words, "Give us this day our daily bread." The collection afterwards made amounted to the sum of £20.

**DEPUTATION FROM THE HOME MISSION COMMITTEE TO THE PRESBYTERY OF BIRMINGHAM.**—This deputation, which consisted of the Rev. G. J. C. Duncan and the Rev. William Dinwiddin, LL.B., has held meetings during the past month in the congregations of Broad-street, Birmingham, Stafford, Hanley, and Dudley. Cheltenham, New John Street, and Smethwick were omitted in the meantime, but may be visited, should circumstances prove favourable, before next meeting of Synod. The object was to explain and enforce the scheme now coming into operation for raising the poorer stipends in our Church to a minimum of £150 per annum. The meetings were well attended, and everywhere those present indicated a willingness to join in so important a movement. In several cases new associations were formed, or old associations revived, for the purpose of affording greater facilities for securing the willing contributions of those who feel the importance of the measure. Similar deputations have visited the Northern Presbyteries with the most gratifying results, and in a few weeks the wealthy congregations of London will, it is expected, be appealed to, when we trust the excellent prospect already held out of an early accomplishment of the object aimed at will be fully realised.

**TRINITY PRESBYTERIAN CHURCH, HAMPSTEAD.**—This handsome structure, which occupies a prominent site at the lower end of the town, to which it is a great ornament, was opened on Thursday, the 20th Nov., at three p.m., by public worship, conducted by the Rev. Dr. Guthrie, who preached an eloquent and characteristic sermon from 2 Tim. iv. 10, "Demas hath forsaken me, &c." The Rev. Wm. Brock,

Baptist, of Bloomsbury, preached in the evening, from Matt. xxvi. 7, "An alabaster box of very [precious ointment." On the following Sabbath three sermons were preached, in continuation of their opening services, by Dr. Hamilton, the Rev. James Brown, A.M., minister of the church, and the Rev. Wm. Chalmers, A.M., of Marylebone. The following statement has been printed and distributed:—"This congregation was founded in 1844, and has till now been meeting stately for worship in hired buildings, first in Perrin's Court, and subsequently in Well Walk. It is several years since it was determined to erect a church in order to give permanence and stability to the congregation, and the delay was owing solely to the great difficulty experienced in obtaining a site. This difficulty was at length overcome, although at a great cost, the purchase of the house and garden which occupied the present site having entailed an outlay, including the enfranchisement, of £2,400. The total cost of this building, ground included, is estimated at little short of £8,000. Towards this the congregation, as yet very few in number, have raised £5,500; and it is peculiarly gratifying to them to acknowledge the kind sympathy of their Christian neighbours, chiefly connected with the Church of England, who have given liberal assistance. It is the desire of the congregation, with the divine blessing, while providing religious ordinances for the numerous Scotch and English Presbyterians residing at Hampstead and in the neighbourhood, also to take its share in the great duty incumbent on all Christians of extending the means of grace to those who have hitherto remained outside the pale of any religious denomination."

**GROSVENOR SQUARE CHURCH, MANCHESTER.**—Last night week the second annual *soirée* of the Grosvenor Square Presbyterian Church Sabbath-Morning Fellowship Association was held in the large hall of the girls' schoolroom, adjoining the church, which was well filled by the members and their friends. The chair was occupied by Wm. Wilson, Esq., president of the society, supported by the Rev. Dr. Munro, the Rev. Mr. Ross, of Chalmers' Presbyterian Church, Ancoats; Messrs. D. C. Ferguson and J. Porteus, and other members of the congregation. After an excellent tea, the chairman delivered an earnest and pointed address on the duty of young men cultivating the spirit of prayer, as well as familiarising themselves with the duty of taking part in religious exercises in public, both of which were primary objects of the society, and which he could perceive, from constant observation, were being largely realized by the members. The secretary,

Mr. Gillespie, then read the report, from which we learn that, during the past year, the society has been in a highly prosperous condition, the average attendance being twenty, whereas last year it was only nine. Stirring addresses were also delivered by Dr. Munro and the Rev. Mr. Ross, testifying to the benefits flowing from such societies, and the great pleasure it gave them to be present and take part in the evening's proceedings. An excellent paper was also read by Mr. Owen on "Popular Amusements," which was well received. A vote of thanks to Dr. Munro (the honorary president of the association) was moved by Mr. Gilmour. Mr. M'Caul, in an effective speech, referred to the praiseworthy conduct of Mr. Wilson, not only for his services that evening, but also for his painstaking labours as chairman of the meetings throughout the year, which he could testify produced the most beneficial effects on the members, and concluded, amidst applause, by moving a cordial vote of thanks to Mr. Wilson. The proceedings were also much enlivened by the singing of several pieces of music by the church choir. The meeting broke up about half-past ten o'clock, highly delighted with the proceedings.

UNITED PRESBYTERIAN CHURCH AT CLAPHAM.—This church, which has been just completed, in a very handsome style of architecture, and which occupies a commanding position in this important suburb, has lately been opened, with all the usual formalities, the Rev. William Chalmers, of Marylebone, preaching one of the sermons on the occasion. On the following Sabbath sermons were preached by Dr. Macfarlane, minister of the church, Dr. Edmond, of Islington, and the Rev. Samuel Martin, of Westminster. A *soirée* and public meeting took place on Monday evening, when eloquent addresses were delivered by Dr. Macfarlane, Mr. Russell, secretary to the congregation—who gave an interesting history of the enterprise which has resulted in the auspicious erection of this beautiful church—Mr. Brown, chairman of the committee, the Rev. J. Kennedy, Congregational minister at Stepney, Dr. Archer, and the Rev. C. H. Spurgeon, &c. The following remarks occurred in the opening of Mr. Spurgeon's speech: He said he was exceedingly glad to be present in such a building, and he would not have the heartless cruelty to outrage the building in any way, because it was quite refreshing to pass by its elegant front, which exhibited such an advance upon the ancient architecture they were wont to see connected with chapels, without the adoption of the foolish style of Gothic architecture which was being adopted for some Dissenting places of worship. So long as it was not Gothic, he did not care what it was.

In that elegant, spacious, airy, light sanctuary, there was room for the soul of a man. Possibly improvements might be made in the building; but they would never see a perfect building until they saw a perfect man. Happy was he that such a chapel as that had been erected in Clapham. They used to call it the "parish of all the saints;" but there was no Presbyterian church; now there would be all the churches, and he hoped that "all the saints" would be saints indeed. The opening of such a place seemed to him to be a theme of great gratitude, and of gratitude without alloy. What if the Scotch had been always coming south—and always would? Even the extinct animals, we were told, were always found with their fore feet towards England; and we should hardly have been so rich in geological remains if animals had not migrated this way. We needed the Scotch people; we wanted some of their sound divinity, strength of mind, stern logic once more. He rejoiced that this was a Presbyterian church; he was a Presbyterian himself. (Hear, hear, and laughter.) Seriously and solemnly, he believed Presbyterianism to be the government Scripture had ordained. He was not an Independent, and he objected altogether to be classed with the Independents. He was Episcopalian-Presbyterian-Independent, but rather more Presbyterian than Independent. It might be well that churches should be separate and distinct; but he believed that it was a loss of power to the denomination to which he belonged, which might have done greater things if it had not been foolish enough to bind itself to isolation, instead of working by that hearty co-operation which the Presbyterian form of government would have afforded. He was glad to see the chapel erected, and Dr. Macfarlane in it, because good strong Calvinistic doctrine was wanted. He had no charity for some people; he did not boast of charity. He helped all sorts of people; that was his practical charity. He had no charity with false doctrine; he would exterminate it. "If any man preach any other gospel than that ye have received, let him be anathema."

### Obituary.

DEATH OF DR. WM. CHALMERS,  
LATE SURGEON H.E.I.C.S.,  
BENGAL.

THE eldership of our Church has lost another of its ornaments, truly one of the excellent of the earth. Though not taking a great share in the public business of the Church, his eldership has been useful by showing how a most unostentatious man may adorn his pro-

fession by humble piety and eminent grace. His long life (seventy-six years, of singular vicissitudes and many trials) had so ripened and purified his piety and worth that more than one of his friends are saying, "I am distressed for thee, my brother; very pleasant hast thou been to me." Yet, having hope most firm in his end, we could not wish to hinder or recall (to use his own words) "the weary man from his rest." May God raise us up others such as he.

The following is a short sketch of his public life:—

He was born in Aberdeen, in June, 1786, the son of Mr. James Chalmers, proprietor of one of the oldest newspapers of Scotland, the *Aberdeen Journal*, which still remains in the family. He took his degree of M.A. in 1803, and afterwards that of M.D., in 1820.

After passing as surgeon in 1805, he went out in the Company's service to India, where he spent the next twenty-two years of his life, stationed successively at Penang, at Malacca, at Barrackpore (then the seat of government, where he enjoyed the special favour of the Marquis of Hastings), and at Bareilly, near Lucknow, then one of the best positions in the medical department of the Company's service. Everywhere he was known and honoured for his assiduity, skill, and courage in the treatment of disease, and introduced the new modes of treating some of the diseases of India which are in use now. But this position which he had obtained brought serious inconvenience to him, for on the breaking out of the Burmese war he was appointed, greatly to his regret, surgeon to the forces employed in that war. His health was shaken by his long service, and he had now a family of ten children depending on him, and the climate of Burmah would have been almost certain death to him. The authorities persisted, however, in the appointment, not finding any one in whom they could repose the same confidence; and thus Dr. Chalmers, though two or three years' longer service would have entitled him to a large retiring allowance, was obliged to resign.

Shortly after he suffered large pecuniary losses through his agents at Calcutta, and saw the husbandings of many years of labour swept away at once.

After his return to Britain he held the appointment of physician to the Royal Infirmary of Glasgow, but soon came to

settle in Croydon. Here he remained for upwards of twenty years, having been physician to the two last Archbishops of Canterbury, till, in 1852, he retired from practice and came to Brighton. The last year of his life has been one of frequent illness, and the last month of it full of pain through some internal disease of obscure character. But his end has truly been peace; and in his last days the peace of soul was greater than those about him ever knew it to be before.

He leaves nine children, of whom the eldest is the Rev. W. Chalmers, of Marylebone. It is interesting to observe the number of faithful ministers in the kindred or among the connexions of Dr. Chalmers. By the marriage of his sisters—the one to the late Dr. Wm. Burns, of Kilsyth, the other to the Rev. James Burns, of Brechin—he was connected with their brothers, Dr. Robert Burns, of Toronto, and Dr. George Burns, of Corstorphine. He was thus uncle of the Rev. William Chalmers Burns, our missionary in China; of the Rev. Islay Burns, of Dundee; and of Rev. James Burns, of Kirkliston; and of their sister, the wife of the Rev. Dr. Guthrie, of Edinburgh. By another sister, wife of Provost Brown, of Aberdeen, he was uncle of the Rev. Dr. David Brown, F. C. College, Aberdeen; of the Rev. Charles J. Brown, of Edinburgh; and of the wives of the Revs. John Murray, of Aberdeen; Joseph Thorburn, of Inverness; and William Barclay, of Auldearn. Dr. Chalmers could number at one time among his connexions fourteen ministers of the Church of Scotland, who, every one of them, stood faithful in the time of trial to the Free Church. Some of these are fallen asleep, but of their children there are some rising to follow, we trust, their father's works, and maintain the good name they have inherited.

There are few like this good man who has just passed from among us. His place will never be quite filled to those friends who were near his own standing. So kind, so cheerful, so sympathising in sorrow, his was a character to be loved while here below, and, when removed, to be long remembered with veneration. Ever the friend of all good men; often in India the protector of the missionaries; now, we firmly hope, comforted among the just by the Lord he served on earth.



# IMPORTANT FAMILY MEDICINE.



## CAMOMILE PILLS,

THE

MOST CERTAIN PRESERVER OF HEALTH,

A MILD, YET SPEEDY, SAFE, AND

EFFECTUAL AID IN CASES OF INDIGESTION,  
AND ALL STOMACH COMPLAINTS,

AND, AS A NATURAL CONSEQUENCE,

PURIFIER OF THE BLOOD, AND A SWEETENER OF THE WHOLE SYSTEM.

INDIGESTION is a weakness or want of power in the digestive juices in the stomach to convert what we eat and drink into healthy nourishment, for the proper nourishment of the whole system. It is caused by everything which weakens the system in general, or the stomach in particular. From it proceed nearly all the diseases to which we are liable; for it is very certain, that if we could only keep the stomach right we should never die by old age or accident. Indigestion produces a great variety of unpleasant sensations: amongst the most prominent of its remarkable effects are a want of, or an inordinately increased appetite, sometimes attended with a constant craving for drink, a distension or swelling of enlargement of the stomach, flatulency, heartburn, pains in the stomach, acidity, an unpleasant taste in the mouth, perhaps sickening rumbling noise in the bowels: in some cases of depraved digestion there is nearly a complete disrelish for food, but still the appetite is not greatly impaired, as at the ordinary period of meals persons so afflicted can eat heartily, although without much gratification; a long train of nervous symptoms are frequent attendants, general debility, languidness, and incapacity for exertion. The minds of persons so afflicted frequently become irritable and desponding, a great anxiety is observable in the countenance; they appear thoughtful, melancholy, and dejected, under great apprehension of some imaginary danger, will start at any unexpected noise or occurrence, and become so agitated that they require some

time to calm and collect themselves: yet for all this the mind is exhilarated without much difficulty; pleasing events, society, will for a time dissipate all appearance of disease; but the excitement produced by an agreeable change vanishes soon after the cause has gone by. Other symptoms are, violent palpitations, restlessness, the sleep disturbed by frightful dreams and startings, and affording little or no refreshment; occasionally there is much moaning, with a sense of weight and oppression upon the chest, nightmare, &c.

It is almost impossible to enumerate all the symptoms of this first invader upon the constitution, as in a hundred cases of *Indigestion* there will probably be something peculiar to each; but, be they what they may, they are all occasioned by the food becoming a burden rather than a support to the stomach; and in all its stages the medicine most wanted is that which will afford speedy and effectual assistance to the digestive organs, and give energy to the nervous and muscular systems,—nothing can more speedily or with more certainty effect so desirable an object than *Norton's Extract of Camomile Flowers*. The herb has from time immemorial been highly esteemed in England as a grateful anodyne, imparting an aromatic bitter to the taste, and a pleasing degree of warmth and strength to the stomach; and in all cases of indigestion, gout in the stomach, windy colic, and general weakness, it has for ages been strongly recommended by the most eminent practitioners as very useful and beneficial. The

great, indeed only, objection to its use has been the large quantity of water which it takes to dissolve a small part of the flowers, and which must be taken with it into the stomach. It requires a quarter of a pint of boiling water to dissolve the soluble portion of one drachm of Camomile Flowers; and, when one or even two ounces may be taken with advantage, it must at once be seen how impossible it is to take a proper dose of this wholesome herb in the form of tea; and the only reason why it has not long since been placed the very first in rank of all restorative medicines is, that in taking it the stomach has always been loaded with water, which tends in a great measure to counteract, and very frequently wholly to destroy the effect. It must be evident that loading a weak stomach with a large quantity of water, merely for the purpose of conveying into it a small quantity of medicine must be injurious; and that the medicine must possess powerful renovating properties only to counteract the bad effects likely to be produced by the water. Generally speaking, this has been the case with Camomile Flowers, a herb possessing the highest restorative qualities, and when properly taken, decidedly the most speedy restorer, and the most certain preserver of health.

**NORTON'S CAMOMILE PILLS** are prepared by a peculiar process, accidentally discovered, and known only to the proprietor, and which he firmly believes to be one of the most valuable modern discoveries in medicine, by which all the essential and extractive matter of more than an ounce of the flowers is concentrated in four moderate-sized pills. Experience has afforded the most ample proof that they possess all the fine aromatic and stomachic properties for which the herb has been esteemed; and, as they are taken into the stomach unencumbered by any diluting or indigestible substance, in the same degree has their benefit been more immediate and decided. Mild in their operation and pleasant in their effect, they may be taken at any age, and under any circumstance, without danger or inconvenience. A person exposed to cold and wet a whole day or night could not possibly receive any injury from taking them, but, on the contrary, they would effectually prevent a cold being taken. After a long acquaintance with and strict observance of the medicinal properties of *Norton's Camomile Pills*, it is only doing

them justice to say, that they are really most valuable of all **TONIC MEDICINES**. The word tonic is meant a medicine which gives strength to the stomach sufficient to digest in proper quantities all whole food, which increases the power of nerve and muscle of the human body; other words, invigorates the nervous muscular systems. The solidity of the whole tissue of the body we quickly follows the use of *Norton's Camomile Pills*, their certain and speedy effects pairing the partial dilapidations from intemperance, and their lasting salutarious influence on the whole frame, is most convincing, that in the smallest compass is contained the largest quantity of the tonic principle, of so peculiar a nature as to pervade the whole system, through which it diffuses health and strength sufficient to resist formation of disease, and also to fortify constitution against contagion; as such, its general use is strongly recommended preventative during the prevalence of malarious fever or other infectious diseases, to persons attending sick rooms they are valuable, as in no one instance have they failed in preventing the taking of illness even under the most trying circumstances.

As *Norton's Camomile Pills* are particularly recommended for all stomach complaints or indigestion, it will probably be expected that some advice should be given respecting diet, though after all that has been written upon the subject, after the publication of volume upon volume, after the count has, as it were, been inundated with practical essays on diet, as a means of prolonging life, it would be unnecessary to say more did we not feel it our duty to make a humble endeavour of inducing the public regard them not, but to adopt that course which is dictated by nature, by reason, and by common sense. Those persons who strictly observe the wholesomes, and are governed by the opinion of writers on diet, are uniformly both unhealthy in body and weak in mind. There can be no doubt that the palate is designed to inform us what is proper for the stomach, and of course that must best instruct us what food to take and what to avoid: we want no other adviser. Nothing can be more clear than that those articles which are agreeable to the taste were by nature intended for our food and sustenance whether liquid or solid, foreign or of native

duction: if they are pure and unadulterated, no harm need be dreaded by their use; they will only injure by abuse. Consequently, whatever the palate approves, eat and drink always in moderation, but never in excess; keeping in mind that the first process of digestion is performed in the mouth, the second in the stomach; and that, in order that the stomach may be able to do its work properly, it is requisite the first process should be well performed; this consists in masticating or chewing the solid food, so as to break down and separate the gross and small substances of meat and vegetable, mixing them well, and blending the whole together before they are swallowed; and it is particularly urged upon all to take plenty of time to their meals and never eat in haste. If you conform to this short and simple, but comprehensive advice, and find that there are various things which others eat and drink with pleasure and without inconvenience, and which would be pleasant to yourself only that they disagree, you may once conclude that the fault is in the stomach, that it does not possess the power which it ought to do, that it wants assistance, and the sooner that assistance is afforded the better. A very short trial of this medicine will best prove how soon it will restore the stomach in a condition to perform with ease all the work which nature intends for it. By its use you will soon be able to enjoy, in moderation, whatever is agreeable to the taste, and unable to name one individual article of food which disagrees with its unpleasantly on the stomach. Never let that a small meal well digested affords more nourishment to the system than a large even of the same food, when digested perfectly. Let the dish be ever so delicious, ever so enticing a variety offered, the less ever so enchanting, never forget that sobriety tends to preserve health, and health is the soul of enjoyment. But should an impropriety be at any time, or ever ten committed, by which the stomach becomes overloaded or disordered, render it immediate aid by taking a dose of *Norton's*

*Camomile Pills*, which will so promptly assist in carrying off the burden thus imposed upon it that all will soon be right again.

It is most certainly true that every person in his lifetime consumes a quantity of noxious matter, which if taken at one meal would be fatal: it is these small quantities of noxious matter, which are introduced into our food, either by accident or wilful adulteration, which we find so often upset the stomach, and not unfrequently lay the foundation of illness, and perhaps final ruination to health. To preserve the constitution, it should be our constant care, if possible, to counteract the effect of these small quantities of unwholesome matter; and whenever, in that way, an enemy to the constitution finds its way into the stomach, a friend should be immediately sent after it, which would prevent its mischievous effects, and expel it altogether; no better friend can be found, nor one which will perform the task with greater certainty than **NORTON'S CAMOMILE PILLS**. And let it be observed that the longer this medicine is taken the less it will be wanted; it can in no case become habitual, as its entire action is to give energy and force to the stomach, which is the spring of life, the source from which the whole frame draws its succour and support. After an excess of eating or drinking, and upon every occasion of the general health being at all disturbed, these **PILLS** should be immediately taken, as they will stop and eradicate disease at its commencement. Indeed, it is most confidently asserted, that by the timely use of this medicine only, and a common degree of caution, any person may enjoy all the comforts within his reach, may pass through life without an illness, and with the certainty of attaining a healthy **OLD AGE**.

On account of their volatile properties, they must be kept in bottles; and if closely corked their qualities are neither impaired by time nor injured by any change of climate whatever. Price, 13½d. and 2s. 9d. each, with full directions. The large bottle contains the quantity of three small ones, or **PILLS** equal to fourteen ounces of **CAMOMILE FLOWERS**.

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This case was thus introduced to my notice, Dec. 11th, by Mr. Briscoe, jun., of Banner Street, Finsbury:—"A scholar in our Sabbath School (Mr. Anderson's), aged 16, is now apparently dying of Consumption. She has been under the treatment of the Hospital for

Diseases of the Chest, but notwithstanding every effort, is rapidly sinking. Her symptoms are, troublesome coughs, flushes in the face, extreme weakness, profuse perspirations, swelling of feet, and entire loss of appetite. Her friends wish to adopt your treatment." I gave the necessary instructions and medicine.

On the 30th of December, Mr. Briscoe writes me:—"The patient is much improved. Although she was so reduced as scarcely to be able to walk round a table, now she can walk well, and attended our chapel yesterday." He further reports as to symptoms generally, in which there is decided favourable progress. "Cough less, appetite good, gaining flesh fast." She complained a little of *pains*. I prescribed a liniment.

I need only add that by the spring she was quite restored. I inquired of Mr. Briscoe, jun., recently, as to the patient's health, and in a letter dated October 13th, he writes me: "Our young friend continues without relapse, and looks remarkably well, even better than before her illness. Make any use of my notes that you please."

NOTICE.—Mr. Congreve will be at home on Tuesday, Thursday, and Saturday mornings only, until 12 o'clock; he may be seen occasionally at other times, by previous appointment only.

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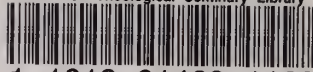
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